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ABSTRACT

This curriculum guide was developed to give a Native American perspective to the social studies curriculum for Native students in Manitoba (Canada). The curriculum is appropriate for students in grades K-4 and is based on Native values such as respect, caring, sharing, honesty, kindness, and faith. The first section of the guide outlines three units of study for each grade level that focus on the incorporation of Native language, literature, and cultural knowledge and activities. Topics include career awareness, understanding self and others, seasonal activities, food, clothing, shelter, health and safety, communications, transportation, recreation, traditional roles of men and women, child rearing, survival in the environment, leadership, Native languages, and the lifestyles and cultures of other indigenous peoples. Each unit includes teacher information, topics, materials needed, and learning activities. The second section includes a conceptual framework for using the curriculum and identifies learner outcomes for each grade level based on First Nations and Metis cultures. The framework is intended to assist schools in integrating Native perspectives into curricula, enable students to learn the history of Manitoba and Canada before European settlement, and give the perspectives of Native people since that time. Also includes a bibliography, a glossary, and information on assessment of student achievement. (LP)

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Native Studies: Early Years (K-4)

A Teacher's Resource Book

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Renewing Education: **New Directions**

Manitoba Education and Training
Linda G. McIntosh, Minister

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Native Studies: Early Years (K-4)

A Teacher's Resource Book

1995

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Values

Respect

The idea that all things and all people deserve respect is not a uniquely Native one. However, Native elders have developed and exhibited this concept to a high degree. Self-respect, respect for others, and respect for all things are values that are congruent with the theme "exploring my world – myself and others" in the Manitoba Social Studies curriculum.

Native students can be helped to understand themselves and others by exploring their world in a safe and comfortable environment in the classroom. In many Native families and communities, the use of Indian names and clan affiliations is growing. Most of the time their use is limited to ceremonies and gatherings at home or among friends. Creating an environment in the classroom where students feel safe to use their Indian names and clans will help them appreciate this unique and vital part of their culture.

Where students come to school knowing a Native language, they should be visibly encouraged to continue the use and enhancement of that language. If the teacher shows genuine interest in, and respect for the Native language of the child, and helps the other students to achieve the same, then the child will feel more comfortable in the continued use of that language. When the teacher can learn even a few words in a Native language, the students will feel much more comfortable and ready to learn in that class.

It should be stressed that

- every individual has worth and is equal to all others
- every family has worth and is equal to all others
- every nation has worth and is equal to all others

Respect can be taught through

- an emphasis on self respect

  Children should be able to identify themselves by their name, surname, and national origin or heritage. For instance, "I'm Joe Smith and I'm Cree." Joe should be able to feel good about being Joe, about being a Smith, and about being Cree.

- example — model respect for self and others
- legends — many winter legends have the teaching of respect as a theme
- biographies — many people in the Native community exhibit this quality in their lives
- stories — about people from different times and different places who have shown this quality
- practice — interaction with all people and the environment

Caring and Sharing

When you visit a Native home, your hosts will usually offer you tea and something to eat. They are always willing to share what they have with others.

In the classroom you can help students to learn the teachings about caring and sharing by

- example
- participating in and sponsoring give-aways or gift exchanges, donations in time of need
- participation in feasts, suppers
- caring for elders
- encouraging students to support each other

Honesty

Traditionally, honesty is represented in the life of a tree. A tree stands rooted in this earth, but it always points to the sky where the Creator is sitting watching over us. Even if that tree is bent as a sapling, it will grow to point towards the sky. The tree reminds us of our Creator. The value of honesty is also shown through winter legends such as those that tell about Chakapas and his sister. Honesty can be shown through

- example

- legends
- biographies of Native leaders

One should always remember to balance honesty and kindness. Being too honest may hurt someone's feelings — so be kind. Being too kind may leave you overextended — be more honest. Always try to balance these values in your life.

Kindness

Kindness is shown in our daily lives through our interaction with others. It has been traditionally symbolized by the grass that we walk upon. Even though we may step on it, grass never retaliates and is always soft and gentle to our feet. Kindness can be shown through

- example
- donating time to help classmates
- teachings such as the origin of the sweatlodge (Ojibway)
- avoiding retaliation, talking things out

Faith

Faith is symbolized in the community in many different ways. It may be symbolized by a church or a sweatlodge, which shows our faith in a higher power. Faith may be symbolized by a handshake. When we agree to do something, we shake on it. It is reflected also in expectations of ourselves and others (i.e., we have faith in ourselves to do our work). Faith may be taught through

- participation in school prayer, community ceremonies
- high expectation of the students and community
- stories and legends of the local area that illustrate this theme
- listening to elders

Time Allotment

The Native Studies teacher's resource books have been organized into three levels: Early Years, Middle Years, and Senior Years. Each level follows the Manitoba Social Studies curriculum, giving a Native perspective to each of the units of study. The Native perspective is developed to be used within each grade level of the Social Studies curriculum documents.

The units can be integrated into the 70 per cent (28 weeks) yearly time allotment that focuses on the formal curriculum or into the 30 per cent (12 weeks) of time available for investigating concerns or issues deemed relevant by teachers or students.

Teachers may use information from these units to add Native content to their Social Studies classes, or to add Native content and to generate interest about Native issues in other subject areas such as Language Arts and Science.

Teachers may combine or delete topics, activities, or units to form the course best suited to the local perspective of education and to address student and community interests.

At the Middle Years level, the units for a specific grade could be used as a basis for creating optional courses.

At the Senior Years level where optional credit courses can be initiated by the school, a school-initiated credit course could be created to give the student a credit at the S1, S2, S3, or S4 levels.

This document should be used in conjunction with the Social Studies curriculum documents.

Glossary

The following glossary of terms is included to help teachers who are unfamiliar with Native Studies terminology. The terms have been given the definitions used by Native people. Using a people's own term for self-definition reinforces feelings of self-worth. Enhancing self-worth is a main objective of using Native self-defining terms in this document.

Aboriginal — A legal term used in the constitution to describe the three recognized Native groups — Indian, Inuit, and Métis.

Aboriginal Right — An inherent and original right possessed individually by an Aboriginal person or collectively by Aboriginal people.

Anishinabe — An Ojibway term used to describe an Ojibway person, or any Aboriginal person if their First Nation is unknown.

Band — A legal term through which Canada recognizes First Nations or their member bodies. This term is used within the Indian Act. One does not have to live among other band members or on a reserve to continue band membership.

Chakapase — A spiritual being in Cree tradition who embodies the spirit of a little boy.

Chippewa — In the United States some Ojibway people are called "Chippewa." Whether one is called Chippewa, Saulteaux, or Ojibway, in their Native language the term of self-identity is "Anishinabe."

Clan — A family of people related through common origin. Everyone has a clan as everyone has a family. The Ojibway and some other peoples trace the clan lineage through the father. Other peoples, such as the Mohawk, trace their clans through the mother.

Cree	The Aboriginal people of Northern and Central Manitoba. The term "Cree" comes from the French-Canadian term "Christino" meaning "Christians." The self-identifying term used by the Cree is "Ininiwuk" meaning "men," or, generally, "the people."
Culture	The customs, history, values, and language that make up the heritage of a person or people and contribute to that person's or people's identity.
Dakota	The Aboriginal people who live in Southwestern Manitoba. The term "Dakota" is how they identify themselves, while most written sources use the word "Sioux." The Dakota are recognized as Indians and are "registered" in Ottawa but are not "treaty" Indians as they do not have a recognized treaty with the Crown of Great Britain.
First Nations	Most Indian people refer to themselves as members of First Nations, rather than as members of bands or tribes.
Indian	A term most often used by the federal government and most non-Natives to identify a member of a First Nation.
Indian Act	Federal legislation that encompasses how the federal government recognizes, affirms, and delimits its responsibilities to First Nations and their rights.
Indigenous	Having originated in and being produced, growing, or living naturally in a particular region or environment.
Inuit	The Indigenous people of the far North. The Inuit do not have reserves or treaties with the Crown. They are not under the Indian Act but have the same status as registered Indians in Canada.
Métis	An Aboriginal person or the people of both Aboriginal and another heritage. Métis people in Manitoba were not signatories to treaties except as representatives of the Crown. The Métis do not live on reserves and do not come under the Indian Act.

Nanabush	Elder brother and teacher to the Ojibway people. He was part human and part spirit and could do many things in a supernatural fashion.
Native	One born or reared in a particular place — an original or indigenous inhabitant.
Ojibway	The Aboriginal people of Southern and Central Manitoba. In Manitoba, the Ojibway people are sometimes referred to as "Saulteaux," while in the United States, they are often referred to as "Chippewa." Whatever term others call the Ojibway, the self-identifying term is "Anishinabe."
Pow-wow	A social dance celebration that originated on the Plains of North America.
Registered Indian	A member of a First Nation whose name appears on the Indian register (list) in Ottawa. This term is used interchangeably with the term "status Indian."
Saulteaux	A term used by the French to identify the Ojibway people who originally lived in the area of Sault Ste. Marie. Most Ojibway people who called their language Saulteaux, today refer to themselves as Ojibway. In the United States some Ojibway people are called "Chippewa." Whether one is called Saulteaux, Chippewa, or Ojibway, in their Native language the term of self-identity is "Anishinabe."
Self-Government	The inherent right of First Nations to govern their own lives, affairs, lands, and resources with all the duties and responsibilities intrinsic to governing bodies.
Sovereignty	The power and authority exercised by First Nations over all persons, things, territories, and actions within the boundaries of their individual nations.

Status Indian	A member of a First Nation who is recognized as an Aboriginal person by the government of Canada and thus has Indian status.
Tikenagun	A cradle board designed by Aboriginal people used in caring for their infants.
Traditional	The handing down of information, beliefs, and customs from one generation to another, according to tradition.
Treaty Rights	Rights accruing to First Nations as a result of treaties negotiated between themselves as sovereign nations and the British Crown in right of Canada.
Tribe	This term may or may not have a legal meaning in regard to Indian people as used in the Royal Proclamation of 1763. This term was originally used to describe three divisions of the Roman people. Some First Nations or their members have created corporations called Tribal Councils which lobby for and deliver services to First Nations governments, their members, or businesses.
Wesakejak	Elder brother and teacher to the Cree people. He would be comparable to Nanabush in Ojibway tradition.

Teaching Note: Whenever you see italic type used in this document, it signifies teacher information.

Kindergarten

Kindergarten

Unit One

Valuing and accepting oneself and others is central to Native life. It is an individual's birthright to receive the respect of others for his or her particular strengths, interests, temperament, physical abilities, and mental capacities. The maturing student will be evaluated by family and community more by the capacity to serve, co-operate with, and appreciate others, than by appearance and wealth.

Students raised in this way come to school expecting to listen to advice and to make choices about what they will do, neither wanting nor expecting to be "first" among their peers. They may be accustomed to considerable freedom to explore their physical environment, even at some risk. Many will already be taking some responsibility for younger sisters and brothers as well as caring for their own needs.

Classroom activities for Native students should avoid situations in which students compete individually, but, at the same time, should supply quiet recognition of individual accomplishments. Activities should encourage children to help each other. Students should have opportunities to choose among activities, the groups they work with, and the ways in which they participate within that group.

When the students' mother tongue is a Native language, that language is the one they will use to formulate ideas and concepts, and to solve problems. Giving them a firm knowledge of their first language enables them to express themselves better in a second language, English, as the ability to conceptualize is already in place.

TOPICS

1. All About Myself

    a) Physical Characteristics

    Height and Mass:

    - Together read legends of Chakapase, Nanabush, or Wesakejak that discuss size in plants, birds, animals, or in human beings such as dwarfs or giants. Discuss the advantages and disadvantages of being a certain size.

Body Parts

- Learn the names of the parts of the body in one of the Native languages of the students in your class. Then draw a simple human outline on the board and label the parts as they are identified.

Physical Features

- Read or tell a story about a child not being accepted because of being different. Have the students discuss such things as
  - why the other characters in the story are so unaccepting
  - how the rejected character feels
  - what might be some better ways for the other characters to behave

b) Feelings

- Have the students listen to selections of Native music such as pow-wow, flute playing, or fiddling. Have the students discuss how the music makes them feel. They might represent their responses through drawing or movement.
- Ask the class to relate similes that associate physical and emotional characteristics with animals such as: quiet as a mouse, etc.
- Read animal legends which illustrate such various characteristics.

c) Competencies

- Discuss what children can accomplish (e.g., reading, riding a bike, and running). The children should come to understand that all children can excel at something given the opportunity.
- Some Native children may have special skills in the area of music, language, or dance, including the grass dance, jingle dress dance, fancy dance, traditional dance, and square dance.

d) Jobs, Careers

- Show the class the pictures or posters of Native people who are engaged in different jobs (e.g., Native Career posters "I want to be..."). Ask the students to identify different jobs. Ask students about the jobs they like. Find out why these jobs appeal to them. Record their responses for future reference.
- Invite Native people from the community who can be role models for all students.

e) Preference

- Make a group chart with the children naming things they like about Native life. These could be the taste of homemade jam, bannock, the sights and sounds at a pow-wow, the smell of sweetgrass, beadwork designs, or kindness.

2: Similarities and Differences

a) **Indian Names** — In communities where Indian names are given or clan names are used, children learn to identify themselves by name, clan, and Native nation.

Many Native people believe that children are a sacred gift from the Creator and must be veiled from earthly influences until their identity on earth is established. This is done through a Naming Ceremony, shortly after the child is born.

The parents take a gift of tobacco to an Elder who has the right to give names. Only certain ones have this gift. The Elder is asked to name the child. If the Elder can do this, she or he accepts the tobacco and instructs the parents on when to bring the child and what to prepare.

The Elder then prays with the tobacco to the Creator asking that a messenger with a dream be sent to reveal the name.

Usually in four days time the parents return. At this time, the Elder holds the child and calls her or his name. The child is then passed around clockwise for each person present to hold and announce her or his name. The veils covering the child are lifted at this time and the child is gradually introduced to the world. The name is looked upon as a sacred gift and will not be spoken of lightly.

b) **Native language** (formal greetings) — Learn greetings in the Native language and practise their use in role playing.

c) Use local Native people to show jobs and careers we need to survive.

Invite Native people from the community to be role models to students. Have the visitors identify themselves and their jobs. Ask the children how these jobs are similar to those of non-Native people in the workplace and in what ways these jobs are different. Use the adapted activities on pages 17-20 from the kindergarten section of ***K-6 Teacher Handbook for Poster Series: I want to be ....***

d) See page 21.

Career Awareness Activity 1

Title: **I'M SPECIAL**

Goal: The student will develop and appreciate his or her own interests, hopes, and dreams.

Objective: The student will recognize and appreciate the uniqueness of each individual in the classroom and in the world of work.

Activity: Using an overhead projector or equivalent, cast each student's shadow on a drawing sheet. Draw the profile of the student. Print the student's name, grade level and year at the bottom of each profile.

Activity: Using large round stickers print I'm Special on each sticker. Have one or more of the students distribute the stickers to their classmates.

Option: Attach "I'm Special" stickers to manila paper or cardboard. Cut circles out. Using needle and thread, make an "I'm Special" necklace for each student.

Discussion: Discuss how each one is different and special. Have students explore each student's uniqueness and emphasize that this uniqueness should be appreciated.

Materials:

- Overhead projector (or equivalent)
- drawing sheets
- pencil or black marker (or both)
- large round stickers
- manila paper or cardboard
- needle or thread
- scissors

Career Awareness Activity 2

Title: **WORKERS IN OUR SCHOOLS AND COMMUNITIES**

Goal: The student will become aware of various career and occupational possibilities.

Objective: The student will become aware of and be able to identify different jobs in the school.

Activity: Organize a tour of the school building. Identify places where people work. Ask students to look for as many workers as they can find. If possible, invite workers to the classroom to talk about their jobs.

Discussion: Have students discuss

- proper behaviour on a tour
- the different types of workers seen on the tour
- the job titles of people
- the importance of these jobs
- part time helpers in schools and what they do
- the specific tasks performed by these workers

Activity: Ask students to look through books, magazines, and newspapers to find pictures of people at work.

Homework: Ask students to look through magazines and books at home to find pictures of people at work. Have students ask their parents' or guardians' permission to cut the pictures out and bring them to school.

Display: Create a display on your bulletin board of pictures of people working at a variety of occupations.

Discussion: Discuss the different kinds of work shown in each picture.

Materials:

- chalkboard
- chalk
- pictures
- magazines
- books
- newspapers
- bulletin board

Career Awareness Activity 3

Title: **UNDERSTANDING SELF AND OTHERS**

Goal: The student will become aware of, develop, and appreciate his or her own personal attitudes, interests, hopes, and dreams.

Objective: The student will recognize and appreciate the different interests and abilities he or she has that can be shared with others.

Activities: Ask individual students to identify things they feel they do well. Write each students's name and talent on the chalkboard.

If a student finds it difficult to think of something he or she does well, ask the other students in the classroom to tell the class what they think this student does well.

Have students make a booklet titled "THINGS I DO WELL."

Have them print "THINGS I DO WELL" on the cover, and illustrate something they do well on the first page of their booklet.

Students may add things they do well in their booklet throughout the year.

Discussion: Discuss individual talents and interests and note the differences and similarities. Discuss how each can use his or her special talents to help others learn and grow, and how each individual can learn to do other things well.

Materials:

- chalk
- chalkboard
- drawing paper
- craft paper
- pencils
- crayons
- stapler

Career Awareness Activity 4

Title: **TOOLS WE USE IN THE HOME**

Goal: The student will develop an awareness of skills required in the home.

Objective: The student will identify household tools and their functions.

Activity: Ask students to bring pictures of household appliances and tools to school, e.g. tools, utensils, cleaning equipment, and appliances.

Have students ask their classmates to guess what their tools are.

Have students demonstrate the use of the objects. Allow time to examine unfamiliar objects. Have students guess their uses. Make a collage using pictures of tools and appliances that we use. Post on the bulletin board.

Activity: Have students cut and paste pictures of household appliances and tools in their own *Tools We Use* booklets, made up of colourful craft paper tied together with wool.

Discussion: Discuss safe use of tools. Discuss why we need to be careful especially with power tools.

Materials:

- magazines
- catalogues
- scissors
- pictures
- craft paper
- wool
- crayons

d) Plan an activity based on sharing, such as: What do I have in my box?

Prepare a bannock large enough to allow each person in the class to have a portion. Keep the bannock covered in a box so the students do not know what it is. Have them guess, giving hints occasionally, such as, it's round, brown, delicious . . . When the students guess the contents of the box, share the bannock, with everyone receiving an equal portion.

Bannock is traditional food to most Native people in Manitoba. It is similar to the unleavened bread of many other ethnic groups. It is also delicious.

Recipe for a Small Bannock

3 cups flour
A dash of salt
1 teaspoon baking powder
2 tablespoons vegetable oil
1.5 cups water or enough to form dough into a ball

1. Combine ingredients in a bowl.

2. Make a little well and pour the water in.

3. Mix into a dough and knead it.

4. Flatten it out and put it in the frying pan.

5. Cook on hot ashes over an open fire or in the oven. Bannock is especially good eaten fresh with butter.

Unit Two

It is expected that teachers model their approaches to be compatible with Native peoples' traditional education. Traditional education sees learning as a lifelong process and as a product of living. Teachers may be elders, parents, or other relatives. Learning is seen as the result of participation as contributing members of families and communities. Children learn by watching adult role models and through creative play as maturity and interests allow. Children are included in adult social activities and listen to stories and experiences of others. They have time to try out skills alone and then with others when they have acquired confidence and understanding.

For Native children raised with this model, it is threatening and socially inappropriate to be asked to perform a task in front of others before they have confidence and understanding. Students gain confidence and understanding by repeating tasks and observing adults. Their education involves listening to advice, making choices about their actions, observing and interacting with their environment, and disciplining themselves. It is these experiences which develop in children an appreciation for the details that make a job well done. Young children can become aware that there is wisdom they can seek at home and in the community as much as in school.

TOPICS AND ACTIVITIES

1. Have students discuss and develop picture charts showing people in the family and community who help them learn both inside and outside of school. In addition, have them discuss some of the things they can learn by watching, listening to, and helping these people.
2. Have students brainstorm and illustrate in book or chart form, things they can do and things they know about.
3. Invite adults into the classroom or visit other areas of the school or homes where adults are working at activities that children may watch or participate in. Examples occur
   - in a northern community where people often have skills in hide tanning, bannock making, and weaving nets
   - in an urban community where people may have skills in beadwork and carpentry
   - in a rural community where people may have skills such as re-canvasing a canoe and smoking fish

Unit Three

In traditional Aboriginal communities and homes the cycles of change in lives and seasons are an important predictable framework for learning. Young children growing up in extended families observe and interact with people at all stages of life from birth to old age. They develop an intuitive understanding of differences in activities, responsibilities, and knowledge. Children participate in celebrations and ceremonies ranging from those for new family members to ceremonies such as wakes or funerals.

Cycles of activities accompany the seasonal changes. In some areas, fishing, trapping, berry-picking, story-telling, and visiting may all be part of this cycle. Each activity requires preparation and participation. Clothing, needs for heat and shelter, food, means of travel, and social interactions all change with this cycle. Patience and the ability to anticipate needs, to improvise in emergencies, to recognize what is really needed to survive, and to live from the land are all learned within this context. Although these needs no longer apply for some Native people, the awareness and patterns for activities are still a part of the lives of many young Natives.

In other homes and communities, the activities may relate to the farming cycle of planting, growth, and harvest. In fishing communities, it may be tied to spring break-up or fall freeze-up. In urban areas, the cycle of growth in plants such as trees and in gardens show change. Even the use of different kinds of clothing for different types of weather shows the changes that are going on around us. At all times, the changes identified should be in accordance with the lifestyle of the community and of the child.

TOPICS

1. **Story telling** — Use picture books or tell stories which are about Native people doing seasonal activities such as hunting, berry-picking, or attending annual ceremonies. Books such as ***Big Tree, Little Tree*** illustrate children picking berries.

2. **Story reading** — Use the predictable books from the ***Circle Program*** as a basis for language enrichment and literary experiences. Develop a big book based on one of these patterns.

3. **Play and recreational activities** — Ask students how these activities change on a seasonal basis.

4. **Seasonal changes** such as break-up and freeze-up are changes that students will perceive in the physical environment. Ask them what type of clothing they wear in the different seasons and describe some safety precautions they must observe in the different seasons.

The following resources can be used to illustrate the idea of changes

- **Circle Program**: All around the village.
- Winston Wuttunee tape, **"What do you have in your canoe?"**

FURTHER TOPICS

1. **My home** — Students can be given the opportunity to study their homes and neighbourhood. They should already be aware of the layouts of their homes and of any changes that have recently taken place within their homes or neighbourhoods. Students can be asked to identify the responsibilities that are involved with living in a home and also to identify the responsibilities of different members of the family. The unique ways that people and place interact to make a place a home should be emphasized in this topic.

   ### Activities

   Role playing different family members in the home.

   ### Materials

   Toy furniture, toy appliances, and clothes for dressing up.

   Caution: Teachers should discuss this activity with parents or guardians before attempting it. This will ensure there is not a feeling of invasion of privacy. Also, some individuals may feel that home life is private and is not to be discussed before other members of the community.

   ### Procedure

   Have the students choose a group to play their family and then determine what role each member plays. The students may wish to role play an event in or around the home that shows how change occurs. It may be fixing doors and windows for winter, banking the house with hay or snow, or gathering the winter's supply of firewood. Teachers should be aware that roles and responsibilities in Native families may differ from their own. In addition, single parent families or extended families may group or distribute responsibilities differently. Older children often have adult responsibilities in the home, such as, caring for siblings and the home itself. Encourage the students to take turns playing the different roles.

2. **Local and seasonal birds**. Winter is the season when legends are told. Tell the students that to many Native people, birds are very important. One story tells us that in spring, the birds come from the south and spread the seeds of life over our land. From these seeds come all the new grass, flowers and leaves. Ask the students how we might receive life from the birds in spring. Encourage the students to name local and seasonal birds.

   Activities:

   a) Tell the students the legend, **How the birds got their colours**, in which birds are central, by Basil Johnston. In this legend, the birds colours are changed because of their acts towards others.

   b) Have the students tell a legend they may have heard at home that relates to change.

   c) Have a discussion on local and regional animals. Tell the students that many Native people in the past, and many today, depend on animals for food. Many of the early settlers also depended on local animals for food. Today most hunting is done for sport. This, however, is not the case for most Native people. Many Native people hunt and trap for food. Food is almost never wasted and thanks is given for the food. Since the survival of Native people depended on the animals of the area, Native children learn many teachings and legends that describe the animals in a number of ways to ensure that the animals are remembered.

   d) Ask the students to name local and regional animals. Which ones would be used for food? In almost all instances the use of wild game as food is a thing of the past for Native students. Many may have never tasted wild game in their life and may become offended if the subject is not handled tactfully. In the past almost all local animals were used by Native people. The faster animals such as deer and moose were sought by young and able-bodied hunters. Slower animals such as porcupines were taken by older or less able hunters.

   e) Have the students describe the animals they name.

   f) Tell the students a legend that has local animals as a central theme such as Nanabush and the Wolf, or Nanabush and the Flood. Have the students retell the legend.

Information: CHILD-REARING

Taken from: Ojibway Oral tradition.

Oral tradition tells us that the greatest event in the lives of men and women is the birth of a child. It is the re-enactment of Creation. We are told that at the time of conception a child is given four gifts or laws by the Creator — Strength, Truth, Kindness, and Sharing. It is the responsibility of the parents, and then the extended family to help the child live in balance with these four gifts.

Strength *Kindness*

Balance

Sharing *Truth*

In preparation for the coming child, each parent has certain responsibilities. The mother, being the carrier of the child, thinks only good thoughts, sings, and talks to her child to give her or him a positive outlook on life.

She prepares the veils and bindings for the cradleboard (tikenagun) and prepares the mossbag (waspisoyan) that the child is carried in during her or his first years on earth. During this time, she talks to her child, telling her or him of the beautiful place being prepared for her or him. In this way, it is understood that the child will want to live out her or his full length of life on earth and not leave before a full life is realized.

The father's responsibility lies in preparing the board for the tikenagun. A new board is prepared for each child.

From the time of birth and immediately after, the mother and the female members of the family feed, clean, and care for the child. No one else looks at her or him and she or he is veiled from the world.

Many Native people believe that children are a sacred gift from the Creator and must be veiled from earthly influences until their identity on earth is established. This is done through a Naming Ceremony, shortly after the child is born.

When the child is wrapped in the mossbag (waspisoyan) he or she experiences the comfort, warmth, and security that was experienced in the other world (before birth).

The special moss that is used has already been gathered, dried, cleaned and softened. This moss has great insulating value and it draws moisture so that even when the moss is soiled, the moisture is drawn away from the child and the child stays warm and dry. During the winter, loose rabbit fur is added to the moss.

These were qualities our people looked for in the moss so that the child was comfortable, especially during the time that the parents were travelling in order to make a living.

The mossbag (waspisoyan) could be used by itself or placed within the cradleboard (tikenagun).

Lacing the waspisoyan or the tikenagun takes away the hand and foot movement of the child but leaves her or him with the senses of sight, hearing, taste, and smell to use in observing the world and learning about it. The tikenagun is carried upright upon the mother's back to allow the child to see the world from an adult perspective. The child is carried looking back, to see where she or he comes from. Everything the child observes is stored in his or her mind for the time when it will be needed in the future.

By taking away the hand and foot movement, the child is able to learn patience and respect. As he or she cannot grab and touch, the child cannot break anything or hurt anyone. Hence, in addition to patience and understanding, the child in the tikenagun learns respect for people and property.

The bindings that hold the child also help physical development. In struggling against the wrappings, muscles are developed. This type of exercise in which force is exerted against an immoveable object is called isometrics.

The board gives the child proper back support ensuring good posture. In later years, posture continues to be important to the child.

The cradleboard is used until the child outgrows it. Sometimes progressively larger boards are used until the time when the child can untie the lacings and enter the world on his or her own.

Often the board of a parent is given as a special gift to the eldest child. Whether the child is male or female determines which parent's board is received. In this way continuity is ensured and family traditions are kept intact.

When European settlers brought different child-rearing traditions, the tikinagun fell into disuse among some Native people. They did, however, continue to wrap the children and pin them, often using a hammock within the home.

In families and communities where the tikenagun or mossbag is not used, the child is wrapped with blankets. This wrapping continues much of the function of the tikenagun and mossbag without the physical article being present. There may be variations by cultural group and even among relatives in a community.

TOPIC AND ACTIVITY

The tikenagun — Invite a mother or grandmother to bring a baby in a tikenagun to school. Children can watch and discuss the right way to put the baby in the tikenagun, why it is a good way to carry a baby, and how it must feel to be in a tikenagun.

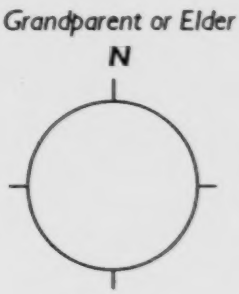
Traditional Teachings and Stories

The traditional Teachings or Stories are often called "legends." These stories or teachings have been told for times longer than anyone can remember. These are stories that many people continue to talk about concerning people, places, and events that are famous at the present time.

These traditional stories are considered by many to be Teachings of Life and give guidance to all aspects of life among Native people.

Many of the Teachings are Wintertime Stories which, out of **respect**, *are told only during winter from the first permanent snowfall until Mother Earth's blanket of snow is again lifted in the spring. Today Native people ask that the laws concerning Native culture be respected and that* **no** *Wintertime Teachings be given from Spring through Fall of the year. There are other Teachings given during these months.*

The traditional Teachings of Life are described as circular, the circle divided into four stages of understanding or development. It is shown this way:



These stages are not as clearly defined as in Canadian society where you become a teenager at 13, an adult at 18, and an elder at 65. Within Native society, the only given is that you start as a child. How and when you progress is totally up to you. It depends on how much you are willing to listen and how well you solve problems.

At each stage, the Teachings or Stories grow in complexity; what is inferred at the child's stage of understanding is made complete at a grandparent's. For example, at the child's stage one would hear a teaching involving a medicine, whereas, at the final stage, one is told how to make that medicine, or, at the Child's stage the Teaching would involve a ceremony, whereas, at the final stage, one would know where everything fits within that ceremony and might have the right to conduct that same ceremony.

Learning depends solely upon one's own abilities and if someone is a good listener, he or she may achieve a grandparent's stage of knowledge at a young age. On the other hand, if one does not have the ability to listen and understand what is being told, he or she may be very old chronologically but at a child's stage of understanding.

According to traditional beliefs, many of the Teachings, especially the Wintertime Stories, involve the first Teacher who was sent by the Creator to give the instructions of Life to all of creation in this hemisphere.

He is called Nanabush by the Ojibway, and Wesakejak by the Cree.

*On the surface, each Teaching has a primary moral that is easily grasped. For instance, Wesakejak is often greedy and doesn't want to share his food with anyone. Somehow he will be tricked and will end up with nothing. These stories are about one of the original laws given to the aboriginal people of this land — **sharing**. Because this behaviour was expected, many teachings were given about it. This Native teaching is comparable to similar teachings from other cultures which admonish people to love one another, to be kind, to share, and to respect each other. For example,*

- *Love your neighbour as yourself . . .*
- *Do unto others as you would have them do unto you . . .*

In addition to this obvious Teaching, there are one or more other teachings that are more subtle.

These Teachings require the listener to think and to reach an understanding on their own.

When the European people came in contact with these Teachings, they mistakenly thought these Teachings were stories old people tell children. Many of the stories were recorded at this stage and put into print. Others who published similar stories changed some aspects to suit their own purposes; often unaware that each component of the story had a purpose related to the level of understanding people at different stages of knowledge would possess. To change any of the components is to intrinsically change the Teaching. As a result, many of the written accounts of the Teachings narrated at a child's stage of understanding are not compatible with the richness of meaning passed on by recognized Teachers in the oral tradition.

Grade One

Grade One

Unit One

Physical needs are universal. Native people met and continue to meet these physical survival needs in a variety of unique ways. The Elders play an important role in providing understanding about survival. The Earth herself is looked upon as a great and all-providing mother to Native people. In the past, Native people understood they would be provided for by a plentiful, fertile Earth and a kind Creator, and they did not feel the need to store large amounts of food and material as was the case among some other cultures.

The practical requirements of life on a trapline helped people to sort out needs from wants, especially if goods had to be carried over portages. People always showed respect for life that had to be taken through the offering of tobacco and a prayer. Animals that were killed were fully used; this reinforced respect for life. Because the people believed and practised sharing with others, they knew that other family and clan members or friends would share with them, especially in an emergency. This was like insurance in Euro-Canadian society. When travelling, your host would care for your needs, but you in turn shared something of equal value with your host.

Teaching Note: Have students learn and use words and phrases in a Native Language. Have them learn the terms for various body parts. Also learn the terms and phrases associated with foods. Learn the terms in the local Aboriginal language. Use ***Native Language Basic Program,*** Cree Grade 1, #60611, or ***Native Language Basic Program,*** Ojibway Grade 1, #60623, available from the Manitoba Text Book Bureau.

How Needs Are Met in Native Communities

1. **Food**

   In northern communities most foods are provided by stores. This is supplemented by hunting game such as moose, caribou, ducks, and geese. People also get food by fishing. A variety of fish caught by net may be cooked fresh or preserved by drying or smoking. While people often think trapping is done only to procure furs, Native people use the meat from a variety of game that is trapped or snared. Food is also provided by gardening. This includes vegetables such as potatoes, carrots, etc. Some families or individuals in families are involved in berry picking. The berries are usually eaten fresh or preserved in jams and jellies.

In urban communities, almost all foods are provided by the stores. This source of food may be augmented by food brought to the urban area from rural or northern locations.

In rural communities, more food may be raised by farming and ranching. This is supplemented by hunting such animals as deer and elk. As well, wild rice provides a cereal crop for many rural Native communities.

Special celebrations always include specialty foods, particularly those in season. Feasts, community suppers, and other special events usually feature a variety of game foods, possibly wild rice and, invariably, bannock.

2. **Clothing**

Much of the Native winter clothing is based on designs developed and used by Native people (e.g., hooded parkas, mukluks, winter mitts, and fur hats).

Some special clothing is worn for festive occasions (e.g., sashes, shawls), and other clothing for ceremonies (e.g., ribbon dress, ribbon shirt, shawls, and moccasins).

As well, there is special clothing that is worn for pow-wows (e.g., ribbon shirts, leggings, moccasins, chest plates, chokers, headdresses, feather bustles, breechcloths, gauntlets, hair ties, ribbon dresses, shawls, breastplates, and beaded belts).

3. **Shelter**

Native people in urban areas have the same type of housing as others: single family dwellings, townhouses, apartments, and condos.

In rural and northern communities, single family dwellings are most common. In some areas, water is obtained from wells and sewage is disposed by septic fields or hidden tanks. Some communities have water systems similar to urban areas while others have water delivered by truck. Heating is usually provided by electric heaters or furnaces, oil or wood stoves, oil or wood furnaces, or a combination of the above.

4. **Health and Safety**

Most Native communities have nursing stations and some have hospitals. Others are served by facilities in nearby communities. Emergency services for many Native communities involves air-ambulance. These types of health care complement the services of traditional elders, healers, and medicine people.

5. **Communications**

Most Native communities are served by the following communication technology: mail, telephone, satellite, microwave relay television, and computer network. Some Native communities have community radio broadcasting. Some have both community radio broadcasting and community television broadcasting.

The medium of communication is usually the Native language of the community, but it can be in English or French.

6. **Transportation**

Most Native communities in Manitoba are served by at least one or a combination of the following: cars, trucks, buses, trains, planes, and boats.

In most rural and northern communities, there may be more use of all terrain vehicles (ATVs) and snowmobiles as people adapt to the current water, snow, and ice conditions.

Some use may be made of more traditional forms of transportation (e.g., snowshoes, dog team, toboggan, horse and sleigh, and canoe).

7. **Recreation**

Traditionally, recreation is a means of enjoyment as well as a vehicle for learning. Children play house, hunt small birds and animals, and camp to build skills and gain experience.

Games information gathered from Garry Robson, Native Awareness Consultant

Native people play many different types of games which are meant not only for enjoyment but also to teach skills that ensure survival in this world. An example is the pinta kway kun (Ojibway) or the "pin and cup" game. Game parts are made from natural materials — wood, leather, and bone.

The object of this game is to hold the wood handle and toss the bone up, catching it on the end of the stick. The skill that is being taught is hand-eye co-ordination. To a people who practise hunting primarily as a source of sustenance, this is an essential skill of survival.

In hunting, be it with a bow or a firearm, when you see your prey, you aim and fire. Your hands and eyes must work together to put food on the table. The same type of skill is necessary for spearing fish. So the better you are at games like these, the better your chances for survival. There are different examples of this game that you can play depending on your skill level.

Traditionally, the homes built by Native people were not overly large. Homes were built to be energy and space efficient. In the centre of the home would be a fireplace. Because of the danger this posed to children, the indoor games were ones that could be played while sitting. Participants could learn skills without danger but still have fun.

Another type of pin and cup game is a little harder to play. Instead of leather, it uses sinew to connect the handle and bone. Also the bone "cup" is smaller and so it takes more skill to catch it. This game consists of a copper wire handle, bone cups on leather, and a leather end attachment with a number of holes cut in it. If you can hook any hole on the leather, you get 20 points. The first bone is 40 points, then 60, 80, 100 and 120 points. The cup closest to the handle is worth the most because it is the hardest to get. While the leather gives the least number of points, it is also very hard to hook because the weight of the bones very quickly pulls it away from you. This game can be played singly, in pairs, or by teams. You pick a number, perhaps 340 points, and try to reach it first. If you miss the bones or leather, your opponent tries next.

At one time, people had such good hand-eye co-ordination they played until they missed their target. Today, we have not developed this skill to the same degree, and usually continue until we hit the target and then give our opponents their turn.

The materials used in another more complex pin and cup game are ivory, leather, and a bone pin. On the flat end of the ivory are numerous holes. The ivory is tossed then caught in one of these holes. Next, it is tossed and caught in the hole on the size. The last part of the game is tossing the ivory and catching it in the hole on the pointed end. This is perhaps the hardest of these games.

The beaver's pelvic bone is used as a tool to teach survival skills and also for a game. A person holds the bone over his or her head as he or she tells a story or sings a song of where he or she will go trapping. As he or she finishes, he or she tries to place his or her finger through the centre of the bone. If he or she can, he or she will get a beaver or muskrat where he or she traps.

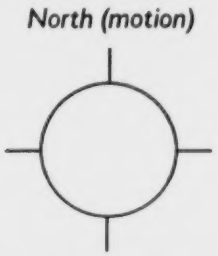
Another way to use this is to get all the children into a large circle. One stands in the centre of the circle and holds the bone. Another child is brought into the circle with his or her eyes shut. This child then has to walk around the inside of the circle five times. During this time he or she can call out to the one in the centre, "In which direction are you holding the bone?" The child in the centre holding the bone at arm's length calls back, "I'm holding the bone to the East," or whatever direction he or she is holding it in. On completing the number of times he or she must travel around the circle, the child must walk into the centre and put his or her finger through the hole in the centre of the pelvic bone. If he or she does, she gets a point. Then someone else takes a turn.

What this game is teaching is how to use senses other than direct observation to tell your direction while travelling. This is an essential skill of a hunter and a trapper. Sometimes the children in the circle will laugh and the one with the closed eyes will recognize the voice and remember where that person was standing. This will help her or him to get her or his bearings. The various sounds, smells, the feel of air blowing, etc., will all help the child to get a sense of direction. Sometimes, you can "locate" light fixtures if inside or the sun if outside and this also helps. This skill will help you if you are travelling in the bush and are not sure of your surroundings. If lost, it will stop you from walking in a circle as you use your senses to compensate for your lack of observation of directional signs.

A problem-solving game can be made from a flat piece of wood, string, and two buttons made from a section of deer horn. One story about the origin of the game explains that there was a boy who wanted to go on the trapline with his father. His father thought he was not ready to go on the trapline so he gave him this game.

He told his son, "When you are able to take one button and move it to the other side of the string so there are two buttons there and none on this side, then move the button back again, you can come on the trapline. The only rule is that you don't untie the string."

The boy used four concepts in solving the puzzle of this game. These are



The boy could see himself going on the trapline with his father. This was "vision." This gave him his "reason" to solve the game. To complete the game, it takes a small amount of "motion" but it takes a lot of "patience."

One of the things the Elders try to teach children is to overcome "motion." If you are travelling and your boat tips over, you may panic and try to swim to shore. If you are too far out, or injured, you may drown. The best thing to do is to stay near your boat, move it to the shore, and then get onto dry land. Or, you may be cutting wood and your axe slips and cuts your leg or your foot. People have been known to panic and run aimlessly or even to bleed to death because they were too far away from their camp. The best thing to do would be to see how bad the cut is, get materials from the forest that can be used to help stop the bleeding, and then return to camp.

Because the boy used these concepts, he was able to sit down and soon finished the game. His father saw that he was now ready to go on the trapline and took him along.

Problem solving is essential to trappers and hunters who do not have the resources at hand that society takes for granted, such as hardware stores. If a snowmobile breaks down, you have to fix it with the available materials. You also have to know where the animals travel, how they react, and the best way to trap them. You have to use your own resources and those of the world around you to ensure your survival.

Teachers should observe local custom and beliefs in regard to handling animal, plant, bird, or fish parts or products. This shows respect for the students and the community they come from. For example, they should not throw bones in the garbage where dogs could get at them.

In urban areas where schools often host feasts and pow-wows, the teachers can talk to the elders, who are asked to bless the food or those who give the invocation about proper protocol for handling the same.

In urban areas, children also need to know how to survive and what steps to take in a given life-threatening situation. This type of game can help children understand the problem at hand and how to solve it.

TOPICS AND ACTIVITIES

Trapline scenario. Tell the students that a family is about to go to their trapline for two weeks where they will stay in a cabin. Everything they need will have to be taken with them. There are many portages where they will have to carry their belongings. There is no electricity, running water, gas, or oil on the trapline. The students are to decide what the family will take with them. This can be a whole class group activity. Students should give a reason for choosing each item.

Students can draw or cut out pictures of the items they decide to take. An area of the classroom can be designated as the trapline cabin where their pictures can be exhibited.

Discussion should highlight the reasons students chose their items. Reasons for eliminating some items should be decided by the students. How to tell needs from wants should become apparent here.

Physical Needs — What we need to be healthy.

Foods we eat — Have the students recall the trapline scenario. Where do you get food from on the trapline? (Some food you take, like flour and tea, and some food you get from the land, such as meat.) What foods will you take? What foods will the land provide? Students should become aware that many of the foods we take for granted are only wants. They should also become aware that it is not practical to try and take some foods to a

trapline, such as fresh fruits, vegetables, boxed cereal, baked bread, and dairy products. From their discussion, they should come to realize our needs are few, but our wants are many.

Where our food comes from — The students should come to know that many of the foods we eat today were grown or gathered by Native people before the non-Native people came to live in our country. Some of these are corn, beans, squash, potatoes, tomatoes, cucumbers, melons, peppers, peanuts, pecans, pumpkins, maple sugar, currants, strawberries, raspberries, blueberries, cranberries, and sunflowers. Some foods from the tropics that Native people there grew or gathered are pineapples, bananas, persimmons, mangoes, avocados, papaws, cassava, vanilla, cocoa, and cashew nuts. An understanding of the fact that Native people have contributed many of the foods our society uses today will help children gain a sense of pride in the accomplishments of Native people.

With the aid of pictures, discuss the many foods we received from Native people. Practise making suggestions for a variety of well balanced meals by having students group certain foods together.

This activity could be an appropriate lead-in for Thanksgiving. Students can bring an example of one of these foods from home to create a classroom Thanksgiving feast.

In addition, the teacher, the students, or both, can bring a sample of food to the classroom. Class members can share information about where this food originated.

Clothes we wear — Students should come to understand that much of our winter clothing comes from traditional Native designs. Hooded parkas, fur hats, gauntlets, sash belts, and mukluks are some of these.

Have students discuss why these clothes are needed in our climate. Children will develop pride in our Native heritage when they realize how much Native people have contributed to enrich lifestyles in Canada and the world. Have a local organization such as a friendship centre or cultural centre bring a display of Native clothing to the class.

Have a student from your class or school, or a local person bring a pow-wow outfit or dance regalia to school. It should be explained carefully to the children that one does not dress up to become an Indian; rather, during certain celebrations, a Native person dresses up to show pride in his or her heritage. Reference can be made to the dress of other ethnic groups seen at celebrations, parades, or at Folklorama. It should also be explained that this clothing is not a costume. Costumes are worn to dress like someone else, regalia is worn to show your best.

The student or resource person can explain the significance of the colours and designs, as well as how, where, when, and why the outfit is worn. This may be done in conjunction with a class or community pow-wow celebration. Children develop pride in Native culture by knowing that Native people have much to offer that can enrich our lives today.

Houses we live in — By comparing our homes to a trapline cabin, students can see how we build houses to suit our needs and wants.

Explore these relationships by asking students questions about which building materials can be found on a trapline. Then show students the logic behind building log cabins for trapline homes.

Carry on the discussion by asking students about available heating materials for use on the trapline (wood). Since one has to cut dry, seasoned wood an carry it to the cabin, most cabins are small and as energy efficient as possible. Remind students that to cut wood, a chainsaw and gas, or other tools such as an axe or a bucksaw are necessary.

If one has to carry these items into the bush, it becomes necessary to consider how to be most efficient. Not everyone would have their own bedroom in a trapline cabin. (Remember, walls block the flow of heat.) Recreation rooms, family rooms, dining rooms, and bathrooms become unnecessary luxuries. Have students explore the concept of needs and wants by comparing trapline homes with their own homes in terms of the types of rooms they have in their homes. Also, emphasize that the availability of resources is an important factor. For example, have students consider why homes in towns and cities use gas, oil, or electricity for heat. Is wood plentiful enough to be an efficient source of energy in a city? Also, ask them if choices made for building materials (i.e., finished lumber, stone, or brick, are made because of availability, needs, or wants).

On the trapline, a lake, river, or creek is the water source for drinking, washing, and transportation all year round. It is only natural, therefore, to situate cabins close to water. In our communities, water is piped or trucked in from a distant source or from wells. Ask students what they use for a transportation system and where their houses are situated (i.e., near a street or highway).

Students should come to understand that we develop housing according to our needs, resources, and wants. Help them understand that many of the things we take for granted in our homes satisfy our "wants."

Today, most Native families live in homes similar to the homes of non-Native families. This is because Native people have similar wants and needs for their primary homes. If they also have a trapline cabin, the needs in that location may be different.

Unit Two

Traditionally, Native children have many of their emotional and social needs met through their immediate family, extended family, clan, and through friends. Native children who attend integrated schools, especially where they are in a minority, often have acute emotional needs that the teacher should be aware of. Some of these are

- ***Feeling accepted:*** *The children need to feel accepted for who they are by the teacher and their peers*
- ***Feeling wanted:*** *The children need to feel they are a necessary part of the class*
- ***Being understood:*** *Especially when Native children speak a Native language as a first language, they need to have positive responses from the teacher and their classmates to feel they are understood*

TOPICS AND ACTIVITIES

Have the children explore and discuss ways they can help those who are new to their class, school, or community become accepted members of the group.

Our friends — Have students explore and discuss what they can do to help outsiders feel accepted by the group. Have them search magazine pictures for suggestions. The suggestions may be for work or play. List their ideas. Then, discuss what they can do in groups. Again, use pictures to suggest ideas. Make a second list from these suggestions.

Discuss the difference between being alone and being lonely. Sometimes you are alone but you are not lonely. Sometimes you can be in a group, but be very lonely. Try to get the students to suggest situations where and why this might happen.

To build inclusion, teachers can use the activity, ***Two On A Crayon***, pp. 9-10, or the Inclusion Puzzle, pp. 11-13, ***The NESA Activities Handbook for Native and Multicultural Classrooms***.

Activity — Have the students discuss differences between people. Differences such as gender, physical abilities/characteristics, hair colour, hair style, eye colour/shape, skin colour may be noted. This will show that everyone has differences because we are individuals.

Unit Three

Historically, for many Native people, the extended family was a self-sufficient unit for meeting needs — food, clothing, shelter, love, learning, politics, and beliefs, to name a few. As a result of Indian and Inuit children being placed in boarding schools for a number of generations, much of their language and culture was destroyed and many of the family skills such as parenting were lost or at least weakened. In addition, the disruptions caused by the child welfare system's apprehension of Native children in the last three decades, weakened many families. Native people have had to expend tremendous efforts in order to persevere and hold together any semblance of family at all. Today the Native nuclear family may be a single parent family, but the extended family includes grandparents, uncles, aunts, cousins, and other relatives. Today the extended family no longer shares one roof, if it ever did, but children continue to grow up learning from and being loved and accepted by a larger family unit. Children still play a vital role in the family by doing tasks suited to their abilities such as running errands, carrying messages between houses and camps, and caring for siblings.

TOPICS AND ACTIVITIES

The Native family tree — In Native tradition, ancestors are the roots of the family and give us nourishment and stability.

Draw and copy for each student, a tree with its roots in the earth, a solid trunk, and branches reaching towards the sky. The tree should have four roots, one for each grandparent. The trunk would be the parents and the branches are each of the children in the family.

Teachers needing guidance in this activity can modify the lesson, Family History, pp. 101-103, ***The Nesa Activities Handbook for Native and Multicultural Classrooms*** by Sawyer and Green, available from the Manitoba Text Book Bureau.

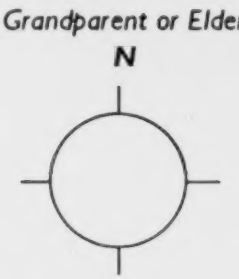
My Mom Is Unusual by Iris Loewen, published by Pemmican Publications, is also a suitable resource.

Grade Two

Grade Two

Unit One

Life has been viewed as a cycle by many Native people. The four stages of mental, emotional, physical, and spiritual development found in this cycle can be diagrammed as follows in relation to the four main directions



These stages are not set to any specific time period as in Canadian society where you are a child to the age of 12 and, at the age of 13, you automatically become a teenager or adolescent, at 18 an adult, and at 65 an elder. Within Native society, the only given is that you start at a child's stage. How and when you progress is totally up to you. It depends on how much you are willing to listen and how well you are able to solve problems.

The physical changes that one goes through continue regardless of where you are mentally. Refer to the information on this topic in the Information to the Teacher section of the kindergarten units.

TOPICS AND ACTIVITIES

1. **Learn family terms in the Native Language** — These terms should identify the father's and mother's families and, if possible, the extended family.

   At one time, there were strict rules for showing respect to in-laws. There were some relationships that were referred to as joking relationships and those that were referred to as serious relationships. For example, a married man did not to talk with his mother-in-law. The wife or other in-laws acted as intermediaries.

For the extended family, there are terms that show exact relationships to the father's and mother's family. A Native speaking language resource person should be able to identify these terms for the teacher and the class.

2. **Story telling** — have students deal with the following aspects of story telling

   - **history** — what the elders experienced or heard from their elders
   - **legends** — the stories or teachings told in the winter
   - **written stories** (other groups) — legends and histories of other Native people
   - **traditions** — surround story telling

Tikenagun or Cradleboard

(See the information on child-rearing, page 26, Kindergarten section.)

The tikenagun or cradleboard is made up of two parts, the waspisoyan or mossbag and the tikenagun or board the mossbag is carried on. When the child is wrapped in the mossbag (waspisoyan), she or he is being given the comfort, warmth, and security that she or he experienced in the other world (before birth).

The special moss that is used has already been gathered, dried, cleaned, and softened. This moss has great insulating value and draws moisture so that even when the moss is soiled, the moisture is drawn away from the child and the child stays warm and dry. During winter, loose rabbit fur is added to the moss. These are qualities our people look for in the moss so that the child is comfortable, especially during that time when the parents had to travel in order to make a living.

The mossbag (waspisoyan) can be used by itself or placed within the cradleboard (tikenagun). Lacing the waspisoyan or the tikenagun takes away the hand and foot movement of the child. This leaves the child with the senses of sight, hearing, taste, and smell to be used in observing the world and learning about it. The tikenagun is carried upright upon the mother's back so the child can see the world from an adult perspective. The child is carried looking back, to see where she or he comes from. All the information the child can remember is catalogued and stored in the child's mind for the time she or he will need it in the future.

The bindings that hold the child also help physical development. In the child's struggles against the wrappings, the child develops muscles from head to toe. This type of exercise where force is exerted against an immoveable object is called isometrics.

The board gives the children proper back support and ensures good posture in later years. This type of child rearing continues until the children outgrow the board. Sometimes progressively larger boards are used until the time when children can untie the lacings and enter the world on their own. In the past, many of the people working in the educational system did not understand the Native practice of child-rearing, and the tikanagun fell into disuse among **some** *Native people. They did continue, however, to*

wrap the children and pin them, often using a hammock within the home. In families and communities where the tikenagun or mossbag is not used, the children are wrapped with blankets. This wrapping incorporates much of the function of the tikenagun and mossbag without the physical article being present.

The teacher should try to ensure that the lesson is in accordance with local practice. There may be variations by cultural group and even among relatives in a community.

Activities

- **Have a mother bring her baby to visit the class.** She could have her baby wrapped in a blanket, mossbag, or tikenagun. Have the children observe the differences between the baby and themselves. Make a chart of the differences. How does the mother care for her baby? How does this differ from the care a Grade 2 child receives — chart the differences.

  Have the mother discuss with the students how her baby learns. How is this different from how the children learn in school?

  Have the mother discuss the use of wrapping, mossbag and the cradleboard with the students.

- An example of **a tikenagun can be exhibited in class.**
- The teacher or resource person can **demonstrate the use of the cradleboard** to the student(s).
- **Instructions in the use of the traditional cradleboard or tikenagun may be given.**
- Student(s) can **relate family stories on the use of the tikenagun.**
- Student(s) can **assemble photos to make a booklet on the use of the tikenagun.**

Materials and Resources

- Parent or grandparent knowledgeable in the use of the tikenagun
- Tikenagun
- Photos

Unit Two

Extended families are usually made up of members of many different clans. Each clan has different responsibilities in the community, but are interdependent. The clans that live together in a certain area become known as a band. Bands were units of production and trade as well as consumption. Today trade goes on between families, between bands, and between bands and other communities.

TOPICS AND ACTIVITIES

1. **Traditional roles of men and women** (See the next four pages for teacher's information) — Using the information provided, have the students list some of the changes that have taken place in the family life of Native people between the 1920s and the present. How did families fulfil their needs and wants at that time? How is this different from today?

2. **Survival** — In my community and in the environment.

   Discuss the knowledge of the environment required to get to and from school safely (i.e., not to get lost). Community elders, teachers, and school staff can serve as resources.

   Discuss the role played by each family member in helping the unit survive — grandparents, children, and grandchildren.

   Review the role of aunts and uncles, especially in discipline and teaching of children.

Male-Female Roles in Traditional Native Society

In traditional Native belief, Man is Keeper of the Fire, and Woman is Carrier of Water. The relationship of Fire and Water is equal in the continuation and preservation of life. One cannot dominate the other without serious consequences: both are equal in the plan of life.

This relationship is seen through Creation in the roles of the Sun and the Moon. The Sun is Fire and male, the Moon controls Water and is female. They never deviate from their appointed task and path in the heavens. They do not take each other's roles, but uphold their own part of the Creation as it was meant to be.

In Native tradition, woman is used by the Creator to cast the light of knowledge on man just as the Moon casts its light on Earth. Alone, man's potential is unfulfilled. He needs the light that woman gives to become whole and complete.

At certain times a sign is given in the heavens of man's and woman's responsibility to each other even among their earthly tasks. Today, we call this sign an eclipse. The Sun as man, and the Moon as woman, come together for a brief instant to honour their role in Creation.

Everyday on Earth, humanity is living out the teachings and symbolism of the Creator. The traditional Native person lived as respectfully as possible, trying to be in harmony with the rest of the universe just as the ***teachings*** *say live should be.*

One should always remember that these are "roles" that are "played" by people. These roles create balance and order in a society. It does not mean that if a man is not present that a woman should freeze for want of someone to put wood on the fire, or that a man should thirst when there is no woman present to draw water. In playing these roles, common sense should prevail. Thus, a man as the woman's helper ensures she has water when she has need of it and a woman provides for the fire when he has need of it.

Through all the changes that technology has wrought, many Native people continue to honour these roles during ceremonies.

Teachers may also use ***The Mishomis Book: The Voice of the Ojibway*** by Edward Benton-Banai.

Survival in the Environment

The following interviews are with two Native elders from Cross Lake, Manitoba. From their stories, you can see how life was from 1900 to the 1920s. Compare the life they describe to life today.

Excerpts from ***Native Studies: The Local History of Cross Lake*** by Ruby Beardy, printed by Manitoba Native Bilingual Program.

Mary Monias

I have seen many things happening in the past. I have seen the things made by the old people. In those days everything went well for the people. We usually used birch bark canoes for hunting and fishing. One moose could easily fit in a birch bark canoe. The canoes were light, and were easy to travel with. They did not cut right through the waves, they floated on top of the waves because they were so light.

Our ancestors invented birch bark canoes. They used spruce gum from the tree, and they stripped the bark off the trees. They usually spent some time looking for and collecting the gum and the bark. They boiled the gum and strained it, so that no particles would remain in the glue. They also collected some charcoal, crushed it to pieces and mixed it with the white gum to create a black colour. The white gum was used for the front parts of the canoe, and certain other parts. The black gum was used on the part of the canoe where the birch bark had to be sewn, so it covered the open spaces on the canoe.

I watched very closely as my grandfather made the canoes. Every part of the canoe was covered with glue, so it would not leak when it was put into the water. It was first sewed together properly before the glue was put on it. Sewing the canoe was the old ladies' duty. They collected the roots, they boiled them together, then scraped and cleaned them, taking all the dirt out. Then they dried them, usually overnight before they can be used. They used sharp needles made of bone.

When we ate food such as moose meat, fish and rabbit, a person felt good and well. We were brought up by using our natural resources. We always had an abundance of fish, partridges, rabbits and other game. They were all there, it was only for us to get them. We hardly had any white man's food in those days.

When we got sick, we were cured by Indian medicine. We had all kinds of Indian medicine, such as wild ginger and others made from plants and trees.

Even when someone cut himself or suffered from a severe loss of blood, Indian medicine was used to heal the wound, no matter how deep. The medicine was put on the cut to prevent more bleeding and infection.

One time I witnessed an accident. I saw a boy climbing a tree. All of a sudden the boy fell down and broke his arm. We were not in Cross Lake, but out someplace else. My grandfather wrapped a piece of cloth around the boy's injured arm. Then he went out to look for a hard birch bark from a tree. He then warmed up the bark against a fire. When the bark was heated he wrapped it around the boy's broken arm. The bark was renewed with newly heated bark. Gradually the pain was relieved. The boy's arm healed eventually. My grandfather used to cure other people also. He took his medicine from roots of trees and shrubs of all sorts. He cured headaches, burns and other illnesses. He made medicinal solutions to drink just from the grass and roots of herbs.

Another thing the people used to make is sewing boxes. The boxes were made from birch bark. They used to keep their needles and thread in the boxes. All kinds of tools were made from birch bark, cups and pails for cooking. They sewed the bark and put paste on it. The paste was made from spruce gum. They made wooden spoons for stirring and small spoons for eating.

Sharing was common in those days. If one killed a moose, deer or any other animal, the food was shared. Bannock and tea was not common. When people lived in the far bush, they used melted snow for water. By springtime, they would move near a lake, or a river bank. They also used to build houses for themselves. In the middle of the house was a hole in the roof where the smoke could escape. We did not have stoves like we have today. They used mud stoves, they served the purpose. Anything could be cooked on these stoves. The log houses were always warm and comfortable. At the side of the house, there was a hole to serve as a window. The opening was 2' by 2'. A small board was used to cover it at night. The stoves were made out of mud, dry grass, pieces of moose fur, and small twigs. First, they placed a flat rock at the bottom to protect it from fire on the ground. The stove was placed in the middle of the floor, where the open area is in the roof.

People used to respect one another, and each other's belongings. They never stole from each other. Traps were left behind, canoes, and other stuff.

They travelled lightly in their canoes. When travelling they had beaver, rat or other meat with them. This is what it was like. My grandfather told it to me, also I experienced it myself.

John Daniel Blacksmith

I believe the first whiteman who came to settle in Cross Lake was from Selkirk (A so wa na nik). The other people who arrived here came from Churchill (A si ni wa sky kanik). Most of these people were traders. At the time, people did not live on the Reserve. Their tents were located north of Cross Lake. That is where they lived.

Men did not wear the pants we have today. Rather they had a cloth called "man to way kin" covering their bodies. They used a belt to keep this cloth in place. The covering was not sewn up. Women wore long skirts or dresses and on their heads, they wore a moosehide bonnet which had fringes on the front so that their eyes were hidden. These fringes were there so they could not look at the men.

For recreation, children played hide-and-go-seek while the favourite pastime for the men was lacrosse.

It is true that man and woman were not united by marriage as we know it today. They stayed together. It is also true that man had more than one wife. I heard that one man had ten wives.

I am not sure but I think the last Pow Wows were held around 1925.

Long ago, there were not many illnesses. Old men had medicine bags which was their means of religion but many forgot about these medicine bags when they learned about Christianity. After the introduction of Christianity, many people died. They died in their sleep. This is what my grandfather told me. Men, long ago, were brave because they had their Indian medicine to rely on.

In their homes, people did not have much furnishings. They lived in tents before they made houses out of logs, moss and mud. The major tool was the axe. Most of the people had gardens. The main crop was potatoes.

Long ago when the first white people arrived on the shores of Churchill, they saw some Indian people. They asked the Indians what they called their land, and one who must have understood what the whiteman was asking replied, "Ka na tan" (holy). The whiteman interpreted him as saying, "Canada." This is why our land is called "Canada" today.

Unit Three

How many Native people look at resource development can be summed up in this thought: "What I have and enjoy my children and grandchildren should have to enjoy for seven generations into the future." How Native people perceive the future will depend on, among other things, the following:

> *Faith in the future and the strength to deal with pressures will come from the basic values of Native people. As Native people encounter other people with different backgrounds, there will come about a greater understanding of others and a greater valuing of their own way of life.*
>
> *Education must be a part of preserving and enhancing the role and knowledge of Native elders.*

TOPICS

Winter Teachings — Teaching of constant values. Families in the future will continue to depend on the environment in order to fulfil their needs and wants.

What languages will Native people in Manitoba speak in the future if present trends continue?

Only Cree and Ojibway may survive as Native languages in use in the future. Are there efforts among Native people or institutions to teach a Native language in your community?

Many Native communities have taken over the administration of schools and education programs in their area. Some communities are also assuming the administration of health services such as nursing stations and ambulances.

In the future, Native people may hold many jobs in their communities. Some examples are lawyers, judges, and police administration.

FURTHER TOPICS

1. **Technological Innovations for winter** — Developed by Native people for survival.

   a) Snowshoes were first developed by Aboriginal hunters and trappers of the north. They allowed a person to walk in deep snow without sinking. They were well suited for the environment and different kinds were used depending on the environment and the culture of the people.

   b) The toboggan was developed by the Aboriginal people of the north. It is like a large ski that was used to carry goods from one place to another. The toboggan was well suited to the snowy environment of the north.

   c) Sleeping bags were developed by the Aboriginal people of the north. They are warm, usually being made of goose and duck down, light and easily stored and transported.

   d) The ice house and refrigeration was developed to store meat and other perishables. Usually blocks of ice were cut from ice late in the fall or early in the winter. These were collected in an ice house, and insulated with natural materials. Ice could be kept in this manner all year round. This method of food preservation was and still is used in the commercial fish industry. Sometimes natural caves that collected snow were used as refrigerators to keep foods cold over the short hot summers in Manitoba.

2. **Fish** — Students should learn about local fish, where they live, when and how they are caught, and how to prepare and preserve them.

   Activity — students can plan a field trip to a local fishing area such as Lockport, to catch and prepare a small fish.

   Alternate — visit a fishing community during fishing season. Have the students learn from observing what equipment is used, when it is used, where it is used, and why. Follow up with a fish lunch at school or a fish fry in a local park.

Grade Three

Grade Three

Unit One

An Indian band was traditionally understood to be a group of people who banded together to meet their needs and wants. Reserve lands were chosen for their proximity to good water, food and other resources. These lands were reserved for Indian use only through treaty negotiations between band leaders and representatives of the Crown.

Most Métis communities grew in proximity to Indian reserves or communities but each maintains its own distinct identity as a Métis community. The needs and wants of the Métis were fulfilled through interaction with the Indian and other communities through primary industries such as fishing and trapping.

Urban Native communities came about when Native people, like many other rural residents, moved to urban areas to meet their needs and wants because they perceived greater economic opportunity existed there.

TOPICS

- **Leadership** — Find out what kinds of laws or by-laws can be enacted by a community council and by a band council.
- **Native Language** — Look at the names, legends, and stories relating to surrounding geography
- **Recreation** — Discover what kinds of traditional recreational activities Native people took part in.

Leadership in the Native community — Compare the job of a Chief with that of a Mayor.

Co-operation and Conflict — How is conflict resolved? How is harmony achieved in the Native community? Here are some examples

- traditional use of meetings: each person has the right to speak, the opinions of Elders are important, solutions to problems are decided by consensus
- use of the talking stick and the eagle feather
- the Chief and Council have a more recent role as decision-makers; they are elected by majority and are expected to make decisions on behalf of the group

- much of traditional social control was based on honesty and mutual trust; transition now is to the use of constables and a police force
- traditional respect for an individual's right to choose
- people don't offer an opinion unless asked or unless they are in an official or traditionally recognized position to do so
- support of a friend or relative when they are in difficulty is deemed important
- leadership is seen as a commitment to serve. Traditional chiefs might be poor since they would be responsible to give help to others
- interpersonal conflict is avoided by withdrawing from the situation
- being careful to know something about a person before conversing freely; this avoids infringing on other's personal beliefs and attitudes
- by taking ownership. For example, "my band," "my band Council," "my community," "my community Council"
- by sharing what was supplied by the land. Today this has changed as a result of money economy and modern appliances such as freezers

Employment — Traditionally employment was provided in the context of the family survival unit. Now employment may come from

- band administration or community council administration
- building homes, local construction
- education
- supplying wood for heat
- small stores
- welfare
- community services — counselling, medical advice once supplied by Elders now done by agencies:
- Awasis — Anishinabe, other Native child and family services
- nursing stations
- churches now ordaining Native ministers, priests
- Native teachers in schools

1. What ways do people use local resources for employment in your community?
2. What services do local people supply your community?

Units Two and Three

There is a great variation in lifestyle, culture, and language among the Aboriginal people of Manitoba, depending on geographic location. While there may be no abrupt change, there is a gradual change from north to south and east to west. The different language and cultural groups in Manitoba are Sioux or Dakota, Inuit, Chipewyan or Dene, Cree, Ojibway, Oji-Cree, and Métis. The lifestyle of the people may depend more on primary industries such as fishing, trapping, farming or ranching. There is also a variation in orientation be it urban, rural or northern. Even within languages there are dialectic differences that must be respected.

TOPICS

Unit II Topic II — Look at Native language place names within and around the community. Students may list and investigate places and land forms with Native names and names derived from Native languages.

Resources: Manitoba place names, Canadian place names.

1. Compare two Aboriginal communities in Manitoba that vary according to language, cultural group, and geographic location. Using the suggestions in the grade 3 Social Studies guide for this unit, compare the following aspects of each community.

   - language and culture of origin
   - community history
   - community situation (geography)
   - meeting needs and wants in the community
   - co-operation and conflict in community life

2. Compare one of the communities previously studied to another located either in another province or territory of Canada or in the United States. Use the same criteria for comparison as in 1.

3. Compare one of the Manitoba Aboriginal communities studied with an Aboriginal community elsewhere in the world. Again, use the same criteria for comparison as previously used.

Suggested world communities

- Indian communities in the U.S. or Indian communities of South America
- African aboriginal community or Indonesian aboriginal community
  Resource: ***Sarcee Reserve, an Indian Community,*** Calgary Board of Education, Reidmore Books, Edmonton, AB.

FURTHER TOPICS

1. Plants — Look at their use as food, tools, and containers. Investigate ways of gathering and preserving foods.

   Resources

   A Guide to 20 Plants and Their Uses by the Cree, Anna Leighton, Lac La Rouge Indian Band, Education Branch, 1983.

   The Complete Outdoorsman's Guide to Edible Wild Plants, Berndt Berglund and Clare E. Bolshy, Pagurian Press Limited, Suite 1106, 335 Bay Street, Toronto, ON.

2. Have the students research, especially through participation, Winter festivals and other community events.

Grade Four

Grade Four

Unit One

In the past, Aboriginal people understood that there were four directions on this earth and that this earth was round. Some also understood that the rivers and lakes in North America flowed to the seas in the four directions from a common point in the Rocky Mountains. These rivers and lakes were used for transportation to almost anywhere on the continent. It was understood that water was a source of life and when travelling, drink, food, and shelter could be found by the water. The sun and the moon marked three of the four directions as they travelled across the sky. When they were obscured, position could be determined by looking at glacial striations on bedrock. In a specific area, these markings would point in the same direction.

TOPICS

1. Use the reference book ***Indian Giver, A Legacy of North American Native Peoples*** by Warren Lowes, Canadian Alliance in Solidarity with Native People (CASNP), Theytus Books, Penticton, BC, 1986, to identify the names of bodies of water such as lakes and rivers whose names originated in Native languages. Use a Manitoba map to identify similar place names with Native language origins. Use an atlas in conjunction with ***Indian Giver*** to identify Native language names for locations in Canada.

2. Students may investigate the significance of the four directions in traditional teachings, such as that found on page 39 of the ***Early Years Native Studies Teacher's Resource Book***. Resource people familiar with these teachings may be invited to discuss them with the students.

3. Use the mapping skills from Unit 1, Grade 4 of the Social Studies document to locate Native communities in Manitoba.

4. Have students make a map of Manitoba showing where different Aboriginal communities are found.

5. Have students make a map of Manitoba showing tribal council areas, etc.

Units Two and Three

All over the world, the Indigenous people developed a harmonious relationship with the land and with nature. Within this relationship, people are able to develop their spiritual qualities as well as their social and political skills. Most Indigenous people have experienced colonialism under people who dominate by technology.

TOPICS

Have the students look for contrasts and similarities in the lifestyles and cultures of indigenous people from other parts of the world. Also, compare the way they meet their basic needs. Use the same criteria to compare the communities as outlined in the grade 4 Social Studies guide for Units II and III

- community situation
- community history
- meeting needs and wants in the community
- co-operation and conflict in community life

1. Do Aboriginal people have a viewpoint that could help others in the world to do more creative problem solving?
2. Have the students research different forms of recreation used for skill building by Aboriginal people.

When a person participates in Native ceremonies, much more is learned than the spirituality or values of Native people. Concrete facts about the environment are learned as well. For example, when building the fire in a sweatlodge ceremony, one learns about the thermal qualities of different species of trees, e.g., which burn hot, which burn fast, and which leave coals. You learn about geology, e.g., most igneous rocks can be heated in the fire except those containing large quartz crystals which may explode upon contact with cold water. Sedimentary rocks are porous and contain water and break or explode when heated. You learn mapping or locational skills as the sweatlodge is oriented to a specific direction among the four directions. You also learn to "conceptualize" the finished lodge during the building process. You learn important math concepts such as points, lines, angles, planes, and circles. You even learn to count using different bases when tying the waterdrum for a ceremony — base seven for example. Exercise is gained through the physical activity involved in cutting wood, gathering rocks, and preparing the lodge and fire. Listening to the teachings and prayers, expands vocabulary, and an appreciation for music is developed by learning to sing and follow the rhythm of the songs.

Although not all Native people use the sweatlodge, a large number do and the study of Native people should look at what is learned by attending these ceremonies. This does not mean that you take your students in a sweatlodge, but the curriculum should recognize these important aspects of Native life and help enhance the self image of those Native students who do attend ceremonies.

- Have the students research what is meant by "Fourth" World communities.

  — The students might investigate and report on story telling and teachings around the world. During the investigation students should look at the similarities and differences to stories told here. They should also discover in what seasons and for what purposes the stories are told.

- Students might research the lives of other Indigenous people
  — Polynesians
  — Australian Aborigines
  — Saamis of Norway
  — Greenland and Canadian Inuit
  — Ainu of Japan
  — Maori of New Zealand
  — Indians of North and South America, métis and mestizos
  — African Aboriginal people
  — the Aboriginal people of India

- What do Indigenous people have in common?
  — experiences with colonialism
  — highly developed sense of spiritual qualities, social, and political skills
  — holistic approach in thinking
  — history of ownership of land by group use
  — relationship to land and nature for harmony, not exploitation

FURTHER TOPICS

Make a list of famous Aboriginal people. Why are they famous? What are some of the positive qualities that they display that others might emulate?

Students should research the lives of some famous Aboriginal people of the past, the present, and from the local area (locally famous)

- What have they had in common?
- In what ways are they different?

Present Leaders

Thomas Banyacya . Hopi . Elder and translator for spiritual leaders
Edward Benton Banai . Ojibway . Educator . Spiritual leader
John Kim Bell . Mohawk. Conductor (musician)
Ernest Benedict . Mohawk . Educator . Elder
Barbara Bruce . Métis . Businesswoman
Doug Cardinal . Métis . Architect
Ivy Chaske . Dakota . Activist
Jim Compton . Ojibway . Journalist
Dr. Marilyn Cook-Cox . Cree . Family doctor
Beatrice Culleton . Métis . Author . Publisher
Yvon Dumont . Métis . political leader
George Erasmus . Dene . Political leader
Phil Fontaine . Ojibway . Political leader
Rufus Goodstriker . Blood . Political/Spiritual Leader . Elder
R. C. Gorman . Navajo . Artist
Eljiah Harper . Cree/Ojibway . Political leader
Charlie Hill. Oneida . Comedian
Basil Johnston . Ojibway . Author
Verna Kirkness . Cree . Educator
Marion Ironquill Meadmore . Lawyer
Buffie St. Marie . Cree . Musician
Ovide Mercredi . Cree . Political leader
Angus Merrick . Ojibway . Elder
Eva McKay . Dakota . Elder
Bea Medicine . Lakota . Anthropologist
Alwyn Morris . Mohawk . Olympic Gold Medal winner
Norval Morrisseau . Ojibway . Artist
Billy Mills . Dakota . Olympic medal winner
Bill Reid . Haida . Artist
Dennis Sun-Rhodes . Arapaho . Architect
Mary Richard . Métis . Director of Manitoba Association of Native Languages

Myles Richardson . Haida . Political leader
Kim Sandy . Ojibway . Fashion model and designer
Murray Sinclair . Ojibway . Associate Chief Judge of Manitoba
Ahab Spence . Cree . Political leader
Peter O'chiese . Ojibway . Spiritual leader . Hereditary Chief . Elder
Tom Porter . Mohawk . Spiritual leader . Clan Chief
Winston Wuttunee . Cree . Musician
Flora Zaharia . Blood . Educator
Mae Louise Campbell . Métis Artist

Late

Amy Clemons . Ojibway . Activist . Elder
Jackson Beardy . Ojibway . Artist
Adam Dyck . Cree . Hereditary Chief . Elder
Dan George . Salish . Actor
George Manual . Shuswap . Political leader . Author
Tom Prince . Ojibway . Veteran
Carl Ray . Ojibway/Cree . Author
Ernest Tootoosis . Cree . Spiritual leader . Elder
Dave Courchene, Sr. Ojibway . political leader

Past

Louis Riel . Métis . Political leader
Gabriel Dumont . Métis
Waywayseecapo . Ojibway . Chief
Kakekaypenaise . Ojibway . Chief
Peguis . Ojibway . Chief
Ozuwekwun . Ojibway . Chief
Pontiac . Ottawa
Tecumseh . Shawnee
Handsome Lake . Six Nations. Prophet. Spiritual leader
Sitting Bull . Dakota . Spiritual leader
Piapot . Cree . Chief
Big Bear . Cree . Chief
Poundmaker . Cree . Chief
Fine Day . Cree
Maskipitoon . Cree
Almighty Voice . Cree
Crowfoot . Blackfoot . Chief
Walking Buffalo . Stoney . Chief . Spiritual leader

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Resource List

Resource List

Audiotapes

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Videotapes

Copies of most videotape programs for your course may be obtained from the Instructional Resources Unit Dubbing Service.

Registered students may supply sufficient blank VHS videotapes or purchase VHS videotapes from the Manitoba Text Book Bureau via the dubbing service. For requests sent to the dubbing service with videotapes provided, a dubbing fee per tape must be remitted with the order. Please check with the Instructional Resources Unit Dubbing Service for the amount of the dubbing fee. For those students who choose to purchase videotapes via the dubbing service the cost of the video cassette and applicable taxes plus the dubbing fee per tape dubbed must be remitted with the order (see course calendar for prices). A maximum of two programs with a total recorded time of 60 minutes or less will be recorded per tape.

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You must include your name, home address, home telephone, and course of study. Cheques are payable to the Manitoba Text Book Bureau. Return postage is covered by the dubbing service.

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Native Studies: Early Years (K-4)

A Teacher's Resource Book Framework

Renewing Education:
New Directions

Manitoba
Education
and Training
Linda G. McIntosh,
Minister

Native Studies: Early Years (K-4)

A Teacher's Resource Book Framework

1995

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Introduction to the Native Studies Resource Book Framework (K-4)

Overview

Purpose of this document

This *Native Studies: Early Years (K-4), A Teacher's Resource Book Framework* addresses the major goals Manitoba Education and Training intends schools to address through the integration of Aboriginal perspectives into curricula. It provides a conceptual framework for the use of the Early Years, Middle Years, and Senior Years Native Studies teacher resource books. The *Teacher's Resource Book Framework* identifies learner outcomes for students based on First Nations and Métis cultures. It is designed to provide meaningful and relevant experiences for all students and to promote positive attitudes towards people of First Nations and Métis heritage. This framework is intended to assist schools integrate Aboriginal perspectives into curricula, enable students to learn the history of Manitoba and Canada before European settlement, and give the perspectives of Aboriginal people since that time.

The *Teacher's Resource Book Framework* provides the conceptual framework for teachers using the Native Studies resource books. These provide background information for teachers about Native perspectives on issues as well as suggestions on how to develop skills and attitudes that will help students become knowledgeable, purposeful, and responsible citizens.

Nature of the Discipline

Native Studies is a discipline that deals with the unique ways in which Aboriginals see the world. It focusses on Aboriginal philosophies of life and how these philosophies shape how Aboriginals see issues, how they identify priorities and how they interpret events that relate specifically to Aboriginal people.

Philosophy

The framework is based on the assumption that the acceptance of diverse cultures benefits all members of a pluralistic society.

The *Teacher's Resource Book Framework* emphasizes Aboriginal traditional approaches to education. It is important for teachers using these materials to understand these approaches and to make their teaching strategies congruent with the following strategies. These include

- emphasizing inquiry and discovery by students and the teacher
- emphasizing process not conclusions
- viewing the teacher's role as facilitator, resource person, and inquirer together with students
- emphasizing the cognitive and effective outcomes of student learning as opposed to covering large amounts of detailed facts
- concentrating on activities, values, and actions of people rather than on places, objects, dates, and names
- developing multiple objectives (i.e., research, thinking, knowledge, attitudinal, and social participation)
- emphasizing and adapting units of study to local needs and local perspectives

Teaching strategies should be guided by the following principles

- basing new learning on previous learning
- providing students with explanations of the meaning and significance of activities
- involving students in their learning
- providing for frequent interchange of ideas with others

Aim

The aim of presenting Aboriginal perspectives through integrating Native Studies into curricula is to have all students develop an understanding and respect for the histories, cultures and contemporary lifestyles of Aboriginal people and to assist them to develop informed opinions on matters relating to Aboriginal people. It also aims to provide learning experiences to assist Aboriginal students develop positive self-identities through learning their own histories, cultures, and contemporary lifestyles through participation in a supportive learning environment. It is intended that students be presented with knowledge that relate to the values of Aboriginal people. Students should be provided with opportunities to develop ways of thinking, feeling, and acting that will help them participate more actively and effectively in a changing society. Aboriginal students require the resources to enable them to participate in the unique civic and cultural realities of their communities.

Aboriginal students are learners and participants in Aboriginal cultured, not necessarily experts in the cultures. Understanding of Aboriginal culture and traditions will vary from family to family. Aboriginal students' knowledge about their culture may be the same as that of other students in the class, but if they do have extensive knowledge about their culture, it can benefit the entire class.

Structure

The *Teacher's Resource Book Framework* is composed of broad guidelines for addressing Aboriginal perspectives, issues, content, and outcomes in Social Studies. It is intended to assist teachers develop specific lesson plans for Native Studies. A new resource book framework may be added or existing frameworks may be modified on an annual basis to accommodate changing course requirements.

The Native Studies resource books are to be used along with the appropriate grade level Social Studies curriculum document. The units of study within the Native Studies resource books help teachers focus on a Native perspective for each topic of the Social Studies curriculum documents and present pertinent questions.

This document is subject-specific and identifies outcomes and standards that students are expected to achieve and possess related to Native Studies. It provides an Aboriginal perspective to the Social Studies curriculum and a framework for integrating Native perspectives into other subject areas.

The Native Studies resource books have been organized into three areas: Early Years, Middle Years, and Senior Years. Each of these areas follows the Social Studies curriculum, giving a Native perspective to each of the units of study. Within are topics focussing on the Social Studies units. Also included are additional units of study that will enhance the perspective given at that grade level.

The units are meant to be integrated with the Social Studies curriculum and should be used when investigating concerns or issues deemed relevant by local educators, teachers, and students. Teachers may use Aboriginal content and perspectives from these units to enhance the Social Studies curriculum or to generate Aboriginal perspectives in other subject areas such as Language Arts and Science. Keeping in mind student and community interest and need, local curriculum development teams may combine or delete topics, activities, and units to form school initiated courses suited to the local perspective of education.

At the Middle Years level where courses may be initiated by the school, the units for a specific grade may form a course of study.

At the Senior Years level schools may develop a school initiated course in Native Studies from the various units of study in the Native Studies Resource Books.

This document and the *Native Studies: Early Years (K-4), A Teacher's Resource Book* should be used in conjunction with the Social Studies curriculum documents.

Kindergarten

Unit One

Major Concepts and Content

Valuing and accepting oneself and others is central to Native life. It is an individual's birthright to receive the respect of others for his or her particular strengths, interests, temperament, physical, and mental capacities. An individual's value in a community is not based on his or her appearance and wealth; it is determined by an individual's willingness to serve, to co-operate, and to appreciate others.

Students raised in this way come to school expecting to listen to advice and to make choices about what they will do, neither wanting nor expecting to be "first" among their peers. They may be accustomed to considerable freedom to explore their physical environment, even at some risk. Many will already be taking some responsibility for younger sisters and brothers as well as caring for their own needs.

Classroom activities for Native students should avoid situations in which students compete individually, but at the same time should supply quiet recognition of individual accomplishments. Activities encourage children to help each other. Students have opportunities to choose among activities, the groups they work with, and the ways in which they participate within that group.

When the students' mother tongue is a Native language, that language is the one they use to formulate ideas and concepts, and solve problems. Giving them a firm knowledge of their first language enables them to express themselves better in a second language, as the ability to conceptualize is already in place.

Intended Outcomes

After successfully completing this unit, students will

- demonstrate awareness that valuing and accepting oneself and others is central to Native life
- identify different physical characteristics of people

- demonstrate an understanding of the names of the parts of the body in one of the Native languages of the students in class
- identify different physical features of people
- identify reasons why people can be unaccepting of other people's differences
- distinguish and give examples of how rejection feels in comparison to other feelings
- identify better ways of behaviour by giving examples
- articulate feelings evoked by different selections of Native music
- understand that all children can complete tasks and achieve goals given the opportunity
- identify through example different jobs they are interested in
- identify what they like about Native life by giving examples
- show an understanding of similarities and differences among people
- articulate an understanding of traditional names, clans, and Native nations
- demonstrate recognition of and the use of greetings in the Native language
- demonstrate appreciation of the uniqueness of each individual in the classroom and in the world of work
- identify and list different jobs in the school
- appreciate different interests and abilities that they can share with others
- identify and list household tools and their functions

Unit Two

Major Concepts and Content

It is expected that teachers model their approaches to be compatible with Native peoples' traditional education. Traditional education sees learning as a lifelong process and as a product of living. Elders, parents, or other relatives can all be seen as teachers. Learning is seen as the result of participation as contributing members of families and communities. Children learn by watching adult role models, and through creative play, as maturity and interests allow. Children are included in adult social activities and listen to stories and experiences of others. They have time to try out skills alone. When they have acquired confidence and understanding they then try out their skills with others.

For Native children, raised with this model, it is threatening and socially inappropriate to be asked to perform a task in front of others before they have had the opportunity to repeat tasks and observe others, especially adults. Their education involves listening to advice, making choices about their actions, observing and interacting with the environment, and disciplining themselves. It is these experiences that develop in children an appreciation for the details that make for a job well done. Young children should be encouraged to seek wisdom at home and in the community as well as in school.

Intended Outcomes

After successfully completing this unit, students will

- understand that there is wisdom they must seek at home and in the community as well as in school
- identify and make a record of people in the family and community who help them learn both inside and outside of school
- record observations of things that can be learned from family and community people by watching, listening, and helping
- demonstrate what they can do, and explain the values of First Nations peoples

Unit Three

Major Concepts and Content

In traditional Aboriginal communities and homes the cycles of change in lives and seasons are an important predictable framework for learning. Young children growing up in extended families can observe and interact with people at all stages of life from birth to old age. They develop an intuitive understanding of differences in activities, responsibilities, and knowledge. Children participate in celebrations and ceremonies ranging from those for new family members to ceremonies such as wakes or funerals.

Cycles of activities accompany the seasonal changes. In some areas fishing, trapping, berry-picking, storytelling and visiting may all be part of this cycle. Each requires preparation and participation. Clothing, needs for heat, shelter, food, means of travel, and social interactions all change with this cycle. The ability to anticipate needs, to improvise in emergencies, to recognize what is really needed to survive, to live from the land, and patience are all learned within this context. Although these needs no longer apply for some Native people, awareness of these and patterns for activities are still a part of the lives of many young Natives.

In other homes and communities the activities may relate to the farming cycle of planting, growth, and harvest. In fishing communities it may be tied to spring break-up or fall freeze-up. In urban areas the cycle of growth in plants such as trees and in gardens show change. Even the use of different kinds of clothing for different types of weather shows the changes that are going on around us. At all times, the changes identified should be in accordance with the lifestyle of the community and of the child.

Intended Outcomes

After successfully completing this unit, students will

- recognize and describe how in traditional Aboriginal communities and homes the cycles of change in lives and seasons are an important predictable framework for learning
- identify seasonal activities and change learned from storytelling sessions
- describe the changes learned from story reading

- identify changes in play and recreation that take place based on seasons
- identify local seasonal changes such as break-up and freeze-up
- recognize and list different types of clothing worn in different seasons
- identify safety precautions observed in different seasons
- articulate how people and place interact to become a home
- distinguish and name local and seasonal birds
- recognize and name local and regional animals

Grade One

Unit One

Major Concepts and Content

Physical needs are universal. Native people meet these needs in a variety of unique ways. The Elders play an important role in providing understanding about survival. The Earth herself is looked upon as a great and all-providing mother to Native people. In the past, Native people understood they would be provided for by a plentiful, fertile Earth and a kind Creator, and they did not feel the need (as in the case of some other cultures) to store large amounts of food and material.

The practical requirements of life on a trapline helped people sort out needs from wants, especially if goods had to be carried over portages. Respect for life was shown through the offering of tobacco and a prayer whenever animals were killed. Killed animals were fully used; this reinforced respect for life. People believed in and practised sharing with others; they knew that other family and clan members or friends would share with them, especially in an emergency. When travelling, your host would care for your needs, but you in turn shared something of equal value with your host. This was like insurance in Euro-Canadian society.

Intended Outcomes

After successfully completing this unit, students will

- identify universal physical needs
- use the local Aboriginal language to express terms and phrases related to everyday foods
- identify Native designed clothing worn on different occasions
- identify and list local types of shelter
- identify two main types of Native health care

- identify three types of communication technology and one medium of communication
- identify three types of transportation used in traditional times and three types used now
- understand and articulate two purposes of traditional recreation
- describe three types of Native recreational activities
- identify and list the difference between needs and wants
- recognize that many of the foods society uses today have been contributed by Native people
- describe the reasons for creating particular kinds of shelter or housing

Unit Two

Major Concepts and Content

Traditionally, Native children had many of their emotional and social needs met through their immediate family, extended family, clan, and through friends. Native children, who attend integrated schools where they are in a minority, often have acute emotional needs that the teacher should recognize.

Some of these are

- **Feeling accepted:** The children need to feel accepted for who they are by the teacher and their peers
- **Feeling wanted:** The children need to feel they are a necessary part of the class
- **Being understood:** Especially when Native children speak a Native language as a first language, they need to have positive responses from the teacher and their classmates to feel they are understood

Intended Outcomes

After successfully completing this unit, students will

- identify two ways to help others who may be different
- identify two ways to help a new person feel accepted in school
- distinguish two enjoyable things to do on their own for work or play
- recognize and describe the difference between being alone and being lonely

Unit Three

Major Concepts and Content

Historically, for many Native people, the extended family was a self-sufficient unit for meeting needs — food, clothing, shelter, love, learning, politics and beliefs, to name a few. As a result of Indian and Inuit children being placed in boarding schools for a number of generations, much of their language and culture was destroyed and many of the family skills such as parenting were lost or at least weakened. In addition, the disruptions caused by the child welfare system's apprehension of Native children in the last three decades weakened many families. Native people have had to expend tremendous efforts in order to persevere and hold together any semblance of family at all.

Today the Native nuclear family may be a single parent family. However, there still is an extended family that includes grandparents, uncles, aunts, cousins and other relatives. The extended family no longer shares one roof, if it ever did, but children continue to grow up learning from and being loved and accepted by a larger family unit. Children still play a vital role in the family by doing tasks suited to their abilities such as running errands, carrying messages between houses and camps, and caring for siblings.

Intended Outcomes

After successfully completing this unit, students will

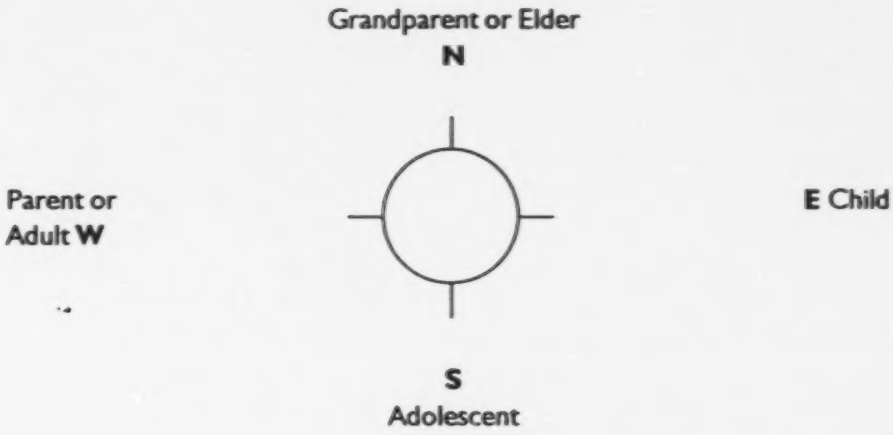
- describe their family using the proper relational terms for each identified person
- describe their role or responsibilities in the family
- identify others who make up their extended family or a larger family unit

Grade Two

Unit One

Major Concepts and Content

Life has been viewed as a cycle by many Native people. The four stages of mental, emotional, physical and spiritual development found in this cycle can be diagrammed as follows in relation to the four main directions



These stages are not set to a specific time period as in Canadian society where one is a child to the age of 12 and, at the age of 13, one automatically becomes a teenager or adolescent, at 18 an adult, and at 65 an elder. Within Native society, the only given is that one starts at a child's stage. How and when one progresses is totally up to the individual. This depends on how much one is willing to listen and how well one is able to solve problems.

The physical changes that one goes through continues regardless of where the individually is mentally. Refer to the information on this topic in the Kindergarten section of the *Native Studies: Early Years (K-4), A Teacher's Resource Book*.

Intended Outcomes

After successfully completing this unit, students will

- identify and use family terms in a Native language
- recognize and use extended family terms in a local Aboriginal language
- recognize and describe changes that take place over time

Unit Two

Major Concepts and Content

Extended families are usually made up of members of many different clans. Each clan has different responsibilities in the community, but each clan is interdependent. The clans that live together in a certain area become known as a band. Bands are units of production and trade as well as consumption. We can compare what trade goes on between families, between bands, and between bands and other communities.

Intended Outcomes

After successfully completing this unit, students will

- describe traditional roles of Native men and women
- relate safety practices that can be used in the local environment
- identify the roles of each member of the family in helping the family survive
- identify the roles of aunts and uncles in teaching and disciplining children

Unit Three

Major concepts and Content

The views of Native peoples on resource development is summed up in this way: "What I have and enjoy, my children and grandchildren should have to enjoy for seven generations into the future." Native peoples' success in the future will depend on, among others

- basic values which stress faith in the future
- increased appreciation of their own way of life
- understanding of others as they encounter people of different backgrounds
- traditional education to preserve and enhance the role and knowledge of Native elders

Intended Outcomes

After successfully completing this unit, students will

- relate ways that families in the future will continue to depend on the environment in order to fulfil their needs and wants
- relate what they know about a local Aboriginal language
- list jobs in Native communities that Native people may hold in the future
- explain why snowshoes, toboggans, and sleeping bags were first developed by Aboriginal people
- explain why ice houses and refrigeration were developed to store meat and other perishables
- name and describe local fishes, where they live, when and how they are caught and how to prepare them

Grade Three

Unit One

Major Concepts and Content

An Indian band was traditionally understood to be a group of people who banded together to meet their needs and wants. Reserve lands were chosen for their proximity to good water, food and other resources. These lands were reserved for Indian use only through treaty negotiations between band leaders and representatives of the Crown.

Most Métis communities grew in proximity to Indian reserves or communities but each maintains its own distinct identity as a Métis community. The needs and wants of the Métis were fulfilled through interaction with the Indian and other communities through primary industries such as fishing, and trapping.

Urban Native communities developed when Native people, like many other rural residents, moved to urban areas to meet their needs and wants because they believed greater economic opportunity existed there.

Intended Outcomes

After successfully completing this unit, students will

- explain using examples of how laws or bylaws can be enacted by a community council and by a band council
- relate names, legends, and stories from the local Aboriginal language that are specific to their own area
- compare two traditional recreational activities Native people took part in
- compare the role of a band chief with the role of a mayor
- describe one way Native people resolve conflict and achieve harmony in their communities
- list current jobs available in the community

Units Two and Three

Major Concepts and Content

There is a great variation in lifestyle, culture and language among the Aboriginal people of Manitoba, depending on geographic location. While there may be no abrupt demarkation lines, there is a gradual change from north to south and east to west. The different language and cultural groups in Manitoba are: Sioux or Dakota, Inuit, Chipewyan or Dene, Cree, Ojibway, Oji-Cree and Métis. The lifestyle of the people may depend more on primary industries such as fishing, trapping, farming or ranching. There is also variation in orientation be it urban, rural or northern. Even within languages there are dialectic differences that must be respected.

Intended Outcomes

After successfully completing this unit, students will

- report on Native language place names within and around the community
- explain similarities and differences between two Aboriginal communities in Manitoba that vary according to language, cultural group, and geographic location
- describe similarities and differences between their community and another which is located in another province or territory of Canada or in the United States
- compare a Manitoba Aboriginal community to an Aboriginal community elsewhere in the world
- report on one method of gathering and preserving plants
- identify use of certain plants as food, tools, and containers

Grade Four

Unit One

Major Concepts and Content

In the past, Aboriginal people understood that there were four directions on this earth and that this earth was round. Some also understood that the rivers and lakes in North America flowed to the seas in the four directions from a common point in the Rocky Mountains. These rivers and lakes were used for transportation to almost anywhere on the continent. It was understood that water was a source of life and so in travelling, one would find drink, food and shelter by water. The sun and the moon marked three of the four directions as they travelled across the sky. When they were obscured, position could be told by looking at glacial striations on bedrock. In a specific area, these markings would point in the same direction.

Intended Outcomes

After successfully completing this unit, students will

- locate similar place names with Native language origins on a map
- describe the significance of the four directions in Aboriginal teachings
- locate Native communities on a map of Manitoba
- locate tribal council areas on a map of Manitoba

Units Two and Three

Major Concepts and Content

All over the world the Indigenous people developed a harmonious relationship with the land and with nature. Within this relationship, people are able to develop their spiritual qualities as well as their social and political skills. Most Indigenous people have experienced colonialism under people who dominate by technology.

Intended Outcomes

After successfully completing this unit, students will

- compare how Indigenous people from various parts of the world live, express themselves culturally, and meet their basic needs
- describe an Aboriginal viewpoint that is different from his or her own
- identify four different forms of recreation used for skill building by Aboriginal people
- explain the importance of beliefs in the lives of Aboriginal people
- explain the concept of "Fourth World" communities
- describe the commonalities between Indigenous people around the world
- identify qualities in famous Aboriginal people of the past, the present, and from the local area (locally famous) that we admire

Appendix

Assessment and Evaluation of Student Achievement

The learning process is supported by assessment and evaluation. Assessment and evaluation must precisely correlate to the learning outcomes. Learning and assessment activities provide students with opportunities to display development in skills and in the ability to analyze, synthesize, and evaluate. In measuring student achievement teachers should take all learning outcomes into consideration and assess the extent to which students have achieved them. Accurate assessment is essential to ensure appropriate standards are maintained.

Teachers should assess students' written and oral work regularly, using a wide variety of evaluation instruments. Students' daily work should be assessed on a continuous basis. In addition to assessing knowledge students possess about Aboriginal peoples, teachers should assess progress in the students' ability to communicate, analyze, and make good judgements. Teachers should also assess students' achievement at the end of each unit using instruments such as a test or a written assignment.

Techniques for Student Assessment

Methods of Organization

- **Assessment Stations**

  In arranging for the assessment of student progress teachers can use an assessment station. This is usually a place designated by the teacher where students, individually or in groups, can be assessed on knowledge, processes, skills, and attitudes.

  The assessment station allows students to be assessed and evaluated on a task that may involve the manipulation of materials, ideas or words. It is designed to be used during regular classroom time but is not limited to the classroom setting.

- **Individual Assessments**

  In assessing individual student progress, comparisons can be made to

  — his or her previous level of expertise
  — a predetermined standard
  — a group standard at the same age or grade as the student

- **Group Assessments**

  In collecting assessment information on students working in group situations, teachers should

  — evaluate group work by awarding the same mark to all members of the group
  — evaluate individual student progress within the group, and use groups to structure learning, not for evaluation purposes
  — award separate marks for group work

- **Contracts**

  Contracts are plans of intended learning that students develop either by themselves or in conjunction with the teacher. Usually a contract includes a statement of the outcomes to be reached, the way in which these will be reached, a timeline, and criteria whereby the performance will be evaluated.

- **Self- and Peer-Assessments**

  Self-and peer-evaluation are designed to allow students to take more responsibility for learning by providing for reflection and feedback. In self-evaluation the student is learning about learning through reflecting on his or her own activities. In peer-evaluation, the student is learning about learning through reflecting on the activities of other students.

- **Portfolios**

  The portfolio is a collection of student-produced materials assembled over an extended period of time allowing the teacher to evaluate student growth and overall learning progress during that period of time. Collection of student materials should be started as early as possible.

Methods of Data Recording

- **Anecdotal Records**

  This is a written description of observations made on students. These records are collected in a specific book or folder. Anecdotal records offer a way of recording aspects of students' learning that may not be otherwise identified. The entries can be used to help form a basis for communication; they are primarily for teacher use, not necessarily for students, parents, or guardians. They also provide data to assist in the assessment of the holistic dimensions of student growth.

- **Observation Checklists**

  This is a listing of specific concepts, skills, processes, and attitudes that you may wish to observe. Identity whether or not these have been mastered. It is best kept simple as it is usually used during class time. These are designed to be used frequently.

- **Rating Scales**

  Rating scales are instruments that measure the extent to which specific concepts, skills, processes, or attitudes are reflected in students' work. They enable the teacher to record student performance on a wide range of skills and attitudes. They are useful in situations where the student performance can be described along a continuum, such as participation in a debate.

Ongoing Student Activities

- **Written Assignments**

  One may collect student progress information by having students plan, organize and produce a written product. This may be in the form of a contract or as an ongoing task. It may be on an individual or a group basis. The written report may accompany a presentation or it may be a separate activity. One may assess the content, skill development, attitudes of the student toward the task, as well as the learning processes demonstrated during the production of a written document.

- **Presentations**

  Presentations may be done on an individual or group basis. They may accompany written assignments.

- **Performance Assessments**

  Students may be assessed on various forms of performance.

- **Homework**

  These are assignments students must complete during their time away from the classroom. Gathering information prior to a class can be classified as homework. The task may include reading assigned passages, researching a topic or bringing certain materials to class. As an instructional method it can involve activities for independent study such as assigned questions, reports, and presentations. As an assessment technique, it can be used to evaluate student performance. Homework can be assessed for student understanding, quality of work, task commitment, or indicators of student willingness to keep up with the assigned work. Consider how the students arrived at the product, conference with the students regarding their thought processes in completing the task, and note the technical development that took place.

Quizzes and Tests

- **Oral Assessment Items**

  Oral assessments may be used when written responses are not appropriate. Oral assessments can also be used in situations where the attributes being tested are best assessed through oral responses, such as the ability to use the spoken word correctly, the ability to speak a second language, or the ability to debate.

- **Performance Test Items**

  Performance test items help one assess how well a student performs a practiced behaviour. They are used in situations where the student is required to demonstrate competence directly, such as when making a speech.

- **Extended Open-Response Items**

  Extended open-response items require a thorough response to an assigned topic in written form. Extended open-response items give students the freedom to respond to a question in ways that each feels is appropriate. Open responses are effective in assessing students' powers of argument, evaluation and synthesis. They allow students to present beliefs and value positions on a wide variety of issues.

- **Short Answer Items**

  Short-answer items are useful when you wish students to answer a specific question. They are often used for testing students' ability to recall knowledge. Short-answer questions can be used to test higher levels of thinking or to assess attitude. They are useful in assessing how well students have internalized content. They should be supplemented with other techniques that assess other aspects of student progress.

- **Matching Items**

  Matching-item questions consist of a set of questions aligned in one column and a set of possible responses aligned in another column. They test the recall of factual information. They can provide a means of testing a wide array of related facts, associations, and relationships in an efficient manner. They are most effective when used along with other types of items.

- **Multiple-Choice Items**

  Multiple choice items involve providing a direct question or statement followed by a number of possible answers, one of which is correct. Most often they are used to test student recall and recognition. They are also capable of testing higher-order thinking skills.

- **True or False Items**

  In true or false items the student is required to indicate whether a given statement is true or false. They are used mainly to assess knowledge of content. A true or false test can measure abilities in a broad range of thinking levels.

Examples of evaluative charts follow

Student Self-Evaluation			
	very easily	**easily**	**with difficulty**
Using planning skills • I understood the topic • I made up research questions • I suggested possible sources of information • I chose the questions • I developed a research plan Using Information Processing Skills • I identified sources of information — in the school — in the community Using Information Processing Skills • I gathered and organized information • I discovered new information • I answered the questions • I used my own words to write the research • I edited the work Using Information Sharing Skills • I presented the research Using Evaluation Skills • I carried out the action plan • I learned the following skills and knowledge which can be used in other activities			

Assessing Students' Attitudes and Values in Relation to an Issue

Student Name: _____

Date or Time Period of Assessment: _____

Rate the following applicable criteria:

0 Never 1 Sometimes 2 Most of the time 3 Always

_____ Student read the material, watched the film or video, or listened to the tape of the background information about the issue.

_____ Student was active in the discussion on the issue.

_____ Student contributed an answer when asked a question concerning the issue.

_____ Student expressed ideas, comments, agreements, or disagreement with the response of other students.

_____ Student showed evidence of seeking more information on the issue.

_____ Student defended her or his position on the issue regardless of how much others disagreed

_____ Student accepted criticism of the position taken on the issue.

_____ Student demonstrated a thoughtfully developed position on the issue.

Holistic Rating Scale for an Oral Presentation

Student Name: _____

Date or Time Period of Assessment: _____

Scale: 3 = Words are clear.
Voice has good modulation.
Speed of speech is well-paced.
Pauses or emphases are appropriate.
Voice is loud enough to be heard easily.
Presentation is organized, logical, and interesting.
Large amount of student preparation is evident.
Material in presentation is relevant to topic.
Language used in presentation is appropriate.
Evidence of creativity exists in presentation of topic.
Audience appears "involved" in the presentation.

2 = Some words are not clear.
Voice has some modulation.
Rate of speech is at times too quick for the listener to catch the full meaning.
Sentences have some inappropriate pauses or run on together, hampering meaning.
Voice dropping in volume at times makes it difficult to get the full import of the presentation.
Presentation shows signs of organization; however, there may be portions that do not tie together.
Presentation has "down" portions with regard to keeping the audience interested.
There is evidence of a fair amount of student preparation.
Material in presentation is, for the most part, appropriate.
Format of presentation is predictable.
Audience is passive listener.

Continued

1 = Many words are not clearly spoken.
Voice is more monotone in presentation.
Rate of speech is either too fast or too slow.
Pauses or emphases for effect are not in evidence.
Voice is low, making hearing of the presentation difficult.
Presentation shows poor organization.
The audience reacts in a disinterested manner.
There is minimal student preparation in evidence.
Material in presentation inappropriate or does not appear relevant to the topic.
Format of presentation lacks structure.
Audience is not engaged.

Scoring for the presentation is done on the basis of the category that is most representative.

Appraisal Form for a Group Presentation (Peer Evaluation)

Rate presentation: (1 = poor, 2 = fair, 3 = good, 4 = very good, 5 = excellent)

	1	2	3	4	5
Introduction					
Aroused interest					
Explained what the presentation would cover					
Body					
Presentation of information					
Relevance of material					
Use of examples					
Organization of ideas					
Conclusion					
Concluding statements					
Presentation					
Eye contact					
Vocabulary (precise, varied, and accurate)					
Posture					
Use of audiovisual aids					
Response to questions					
Movements (natural and expressive)					

Anecdotal Records for Group Process Activities

Students' Names _____

_____

_____

_____

Date or Time Period of Assessment _____

Observation Period _____

Comments Regarding Group Members

1. Demonstrates balance between talking and listening

2. Demonstrates respect for others

3. States own opinion

Student(s) who fulfilled the role of recorder for group information

Effectiveness

Student(s) who fulfilled the role of participant

Effectiveness

Student(s) who fulfilled the role of time-keeper

Effectiveness

Group Effectiveness Appraisal

Name _____ Group _____

Project Title _____

Audience _____

Rate your group (1 = poor, 2 = fair, 3 = good, 4 = very good, 5 = excellent)

• worked cooperatively with all group members	1	2	3	4	5
• completed task	1	2	3	4	5
• group performance satisfactory	1	2	3	4	5
• efficient use of time	1	2	3	4	5
• contribution towards completion of task	1	2	3	4	5

Personal Assessment and Observations

- Are you satisfied with your participation in the project?

- Do you think the others in your group worked to the best of their ability?

- Do you think your group could have learned more?

- Do you prefer to work individually or in a group? Explain your answer.

- Explain one thing you learned by working on this project.

Student Information Sheet

Place a check mark in the column that best describes how your group members performed.

Skills which help get the job done	All of the time	Most of the time	Some of the time	Not at all
Tried to arouse interest of other group members, suggested courses of action to follow, suggested new courses of action when the group bogged down.				
Provided factual information to the group.				
Gave personal opinion on a topic to the group.				
Evaluated suggestions of group members to determine whether ideas would work or whether two ideas were contradictory.				
Encouraged the group to make a decision.				
Kept the group focused on the job, deflected irrelevant ideas, maintained standards, set agenda and saw that it was followed.				
Recorded the ideas expressed by the group.				
Demonstrated skills which help students cooperate				
Encouraged other members of the group to speak up and give their ideas or opinions. Supported group members by accepting their ideas and suggestions.				
Tried to get people with different points of view to think about the views of others and reach a consensus (meditating).				

Write down some examples of what group members did in the areas in which you were successful.

Bibliography

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